

Brahman is beyond logic, unintelligible, everywhere the One the, most auspicious, the blotless form of Nirvana, Full with fresh enlightenment. This is the subtlest of the subtle, biggest of the biggest, the weightiest of the weighty, the best of the best. This Brahman is so subtle that the smallest atom is before the Great Meru; it is so big that the widest sky appears before it as the smallest atom. The entire world-group appears as a too small atom; some times it will not appear at all as the world-group is not even a small particle of dust before it. The entire group of worlds, you see is existent in the ego of the creator Brahma; the existence of the worlds is the object of the form of Virat. Just as there is no difference between the wind and the movement of the wind, the vacuum and the sky, there is no difference between Chinmatra and Hiranyagarbha. In the waters divided by place and time, the waves exist without reason; thus, in the Brahman indivisible by time and place, the world exists without any cause. To the entire kingdom of the world-form the Brahman is the emperor. Before the Brahman, the greatest, the highest the most indestructible, non-dual, pure and calm, the world appears as a piece of straw, very insignificant. Due to the existence of that Brahman, the most beneficial, the thing called the world is aglow. The Brahman, the Essence, is spread everywhere, as the form of only the Chit, non-dual, non-non-dual. Therefore, except the Brahman, there is nothing else. It is always the all-form, it is not seen by the senses like the eyes, it is beyond the catch of the hand etc. Hence it is neither the cause nor the effect. It does not yield to the direct authorities of the world. It is known and realised by self-experience only, the form of immortal bliss, the all-great, the all-form, the all-embracing, too subtle and too pure and is only to be experienced. The form of all things, the expressible, the inexpressible - true in reality, false in the worldly sense, the Brahman is sat as well as asat. Such Brahman can not have cause. As the Brahman is devoid of name and form etc, it

is neither the seed of every thing nor the cause of any thing. Therefore the world is not born from the all-expansive form of the Paramatma. Devoid of subjectivity, objectivity, true, indestructible, only the Chidghana, the form of the Brahman is only to be experienced. Thus, nothing is born from the Parabraman. As the waves will not be available separate from water, the world will not be available without the Brahman, from whom though it is born without cause. I have already told you that the world is in the Brahman, indivisible by time place etc without any reason whatsoever.

Sikhidhwaja :- "Sir, I am unable to understand that the waves etc in water exist with cause and the world in the Brahman exists without cause.

The Brahmin :- "Water etc are the causes of the ocean; the external wind etc are co-causes. So, the envolved waves etc are with cause; but the cause of the Brahman is not evident, it has no co-causes; so it is not evolved as the world. This fact is not known to the ignorant. Either the world or ego the etc are not in the Paramatman, but the world is in it in the form of Paramatma. Just as the town of the Gandharvas created by illusion appears in the vacuum sky, the world also is in the Brahman, having the form of Brahman when it is known as Chaitanya or a vacuum clearly. By the power of correct understanding poison becomes nectar-like. by non-clear-understanding the world is inauspicious and sorrowful. The Brahman whatever experiences by the covering of maya, delusion, becomes that, just as nectar becomes posion when it is thought so. Due to the peculiar diseases of the eye, one may find in the sky hair, pearls etc but they all appear in the form of the sky, the world though appears, is the power of the Brahman. When the Brahman, the form of Chit, has a bit of forgetfulness of reality, it appears as body etc the forms of the world; but when the reality is known it appears

as Peace, Siva, the all-auspicious. Hence, the question 'How can the world, ego etc be the Brahman' does not arise because the question about what is real has meaning, but about what is not real has no meaning. There is no use of enquiring and questioning about the thing that has no existence at all. Without the form of ornaments, gold has no existence; so, without the world and ego, there is no scope of questioning in the Brahman. The causeless world really does not exist. Hence, it is the Brahman that exists as the world, without any change in itself. Just as a love-intoxicated pair, joining together produces a wonderful child, all the illusory things join together and produce the five elements and produce actions peculiarly.

‘Poornat poornanyuddharanti poornatpoornanichakrre
Bhavanti poornat poornani poornamevavasishyate.’

The Jivas joining the Brahman at the time of Deluge, are uplifted from the Brahman itself in the new creation; they are the form of the Brahman, the Full, and do the acts of the Brahman; they become Full again with the knowledge of the Self; the rest or the residue (with the destruction of illusion and delusion) is the Brahman. In the Atman full with Chit only, the Chinmatra alone is seen in reality, in the form of creation, it is not seen but it appears to be seen. The Chaitanya, in the beginning of creation without leaving its real form of Chit, which is spotless, devoid of beginning, middle and end full of lustre gets innumerable forms of the mind itself. It takes the form of Virat itself shining resplendent. But due to illusion, he finds the world as true or sees the world as sat; the Virat by the power of his thought becomes the four kinds of jivatwa and drisyaroopatwa (individual soul and the form of drisyatwa) in a moment. The peaceful Brahman by its nature nameless and formless and indescribable. Really lustrous, in the form of experience

one and the only one, the Parabrahma, by its own illusion, by its own power appears as the seen world. (I-52)

97. Sikhidhwaja's Enlightenment

Just as in gold there are the ornaments, in Paramatma there is the world. The same janyajanakabhava, the idea of the producer and the produced exists. In reality, nothing is born and nothing is dissolved in the perfectly calm Brahman. The Brahman is in itself, its own power. It is neither the seed nor the cause of any thing. It is nothing but pure experience. There is neither the world nor ego etc. The Brahman is all, the endless and the absolute.

Sikhidhwaja;- 'I realised that there is neither the world nor ego etc in the Brahman. Pray tell me how the creation, the knowledge of creation and the glory of creation exist.

The Brahmini:- The sanmatra, only sat, that spreads the creation that is beginningless, endless but is the all-source appears as the knowledge of creation. The world etc are nothing but the Chinmatra itself. To say the fact otherwise is false. Knowledge is of essence in all the religions. In the absence of knowledge who will see the reality of things? Just as there is liquidity in water in all things the Chinmatra, knowledge, jnana is of essence. The apperance of Chit in the form of the inanimate world is like the silver in the mother-of-pearl is without cause or undefinable. The Paramatma, the endless Chit, is capable of shining as the world in itself and in the form of Chinmatra; it exists in itself. It has only the purity in entirety. To say that the purity of the Chit is the cause of impurity of the world is wrong because the qualities of impurity can never be with the all-ever pure Chinmatra. Hence the Brahman is neither the seed nor the cause of any thing. Therefore the world is non-existent. The inanimate

creation is nothing other than Chinmatra. The ego and the world are the appearances of Chinmatra, not realities. The paramatma appears so, the world is not born all of a sudden as some say. Without cause nothing, no effect, there will be. The Paramatma is devoid of duality: non-duality, cause and effect. The inanimity in the world is like the sky-flower, false. The jñani never sees the world which is destructible. If the Chit also is destructible, there must be something that makes the birth and death of Chit possible. The birth and death of Chit if at all there are must be known to the Chit only. The gain of many things in the world is only the peculiarity of the Chit. The only power in the world is the power of Chit only. There are no duality and non-duality. Really there is nothing but the Chit in the world. The absence of the idea of the possibility of things makes one devoid of the ego, the world etc. The impossibility of things that makes chitta, the mind, different from the Chit also is impossible. So there is neither chitta ego, differentiation nor any such thing. Then what remains is yourself, devoid of vasanas, the peaceful minded, calm, the only Atman. Due to pure Consciousness, due to the absence of inanimate things, whether you are with body or without body, you are quite different from them. like a mountain you shall always remain pure Consciousness, ever. When there is no idea of a thing in mind, ego also is absent. As per the meaning of the Vedas, the experience of the wise only the Brahman is. By thinking of the Brahman, the Brahman only is experienced, Thinking ceases as nothing else than the Brahman remains: You are that Brahman, the pure, the causeless, the beginning of every thing, the liberated, the only one though appearing as many, the vaccum, the diseaseless, the source of all false things, though the form of all the worlds, Changeless as expounded by the Srutis- (I-21)

98. The Enlightenment of Sikhidhwaja

Sikhidhwaja:- 'I am unable to understand clearly that there is no mind; please tell me the previously told or new reasons to say so.

The Brahmin:- 'The mind is not in the form of any thing, any place, any time; what is termed as mind is nothing other than the Brahman, the eternal. When the world becomes non-existent by knowledge wherefrom do the false ideas like he, you, I etc arise? In reality there is no world; every thing is the Brahman; one who comes to this correct conclusion will not see the world but the Brahman. The state in which every thing is the Brahman, there is nothing else. After the great Deluge, at the beginning of creation also there was no world; why I told you that it exists like the mind was only for the sake of instruction to you. By the absence of cause, co-cause, the impossibility of things, the causeless ignorant mind, the mind-full world are non-existent, What all that shines as the world is only the Brahman. The words about the nameless and formless Paramatma are mere words used to prove some thing; they are false and against the experience of the wise elders. The Iswara devoid of form, name, the pairs of opposites, creates the worlds-such statements are only ridiculous. Thus, the mind is non-existent. When in reality, the world itself does not exist, where are the mind etc? The mind is the form of vasana; the world is the deed of vasana; when the world is non-existent, where is the mind? All this is the illusory process of the Brahman, creating in itself the group of mind etc. The seen world, the vasana-effect is really non-existent; due to the absence of cause there is no mind; the Chidakasa only having the name of Paramakasa is experienced in a broad form, there is no world. In the mirror of the form of Chit a little that shines as inexpressible is Chidakasa itself, as in reality, there is no

mind or the actions of the world, unproduced. The idea that is all-dangerous 'I, you, the world' is false. To me the witness all appears as a dream. Due to the non-existence of the world the *vasana*, its object is also non-existent. The ignorant recognise the mind, the world, the *drisya*, but that mind is non-existent from the beginning itself. Due to causelessness, the world is never existent. Moreover, the thing called the creation or the world with form and physique is never beginningless, birthless and permanent as per the world, the *Sastras* and self-experience. The fact of the final Deluge can not be thrown aside. He is mad who speaks that there are no deluges and there are no experiences of the *Sastras* or *Vedas*. One who does not accept the authority of the *Vedas* and the *Sastras* is worse than the *Charvaka*, who merely follows the world. Such a wretched fellow, good men should never entertain. With form and liable to attack, this seen world can not have its cause the formless and the invincible Brahman. The world from the point of view of reality is false and should be ignored; from the point of view of unreality, the world is with form and fit for worldly use. The formless, the endless, the most ancient of the ancients, full with the nature of fullness, the peaceful, the all-predominant Brahman takes its real form of Self-Luminosity at the time of the Great Deluge etc. The real form of the *Atman* due to ignorance appears in a moment as the world; the next moment by itself appears as the Brahman, non-dual. 'Brahmaivedamata-sarvam' To the knower, all is Brahman. Then there is no world, no mind, no non-mind, no dualism and no non-dualism. Thus to the knower, all is the Brahman, the form of Peace, Propless, birthless, beginningless and never-changing. To the ignorant, the world is neither *sat* nor *asat* neither the one nor the many. Therefore, Oh king, in the worldly sense, perform the deeds that fall upon you and in the sense of the knower observe 'kashthamouna, absolute silence of a log of wood, (1-30)

99. Sikhidhwaja becomes the knower

Sikhidhwaja : - ' Sir, by your grace, my ignorance vanished and the real form of the Atman is realised. I have no doubts now. I take rest in the Atman. I realised the realisable crossed over the ocean of illusion. I am now silent, in peace, egoless, devoid of vikaras with the glory of realisation. I roamed senselessly in the samsara for over a very long time; now I am sorrowless in the indestructible state. The three worlds known only to the ignorant and full of ego are non-existent. All that is the Brahman.

The Brahmin:- " Right you are when the world itself is non-existent, where is ego? Like the town of the Gandharvas, the world can not be true. By doing deeds as they fall upon you, silently, peacefully, contemplating, be like a wave in the ocean of peace. All that is is the peaceful Brahman. I, this, the world are all a vacuum, meaningless. The Chidakasa, devoid of beginning and end, the form of the Atman called the ' Chitchamatkriti-peculiarity of the Chit, by its act of glory shines as the world. Just as the form of the ornaments vanishes, only gold remains. When the form and name of the world vanish, only the Brahman remains. Just as Brahma is only the samkalpamatra, so also, the jiva is a samkalpamatra. Samkalpa brings bondage and the destruction of samkalpa brings Moksha, liberation. The Atma that is witness-like to the meanings of bondage, liberation, samkalpa etc, when realised and attained as the one reality, is called ' sadbrahma' or ' kaivalya'. The utter absence of ahambhava, egoism, is salvation; its presence is bondage. Therefore, leaving aside egoism, realise that you are the form of Sat, devoid of ego. The absence of samkalpa leads to salvation; then the false samkalpa disappears itself. The Paramata, that can not be discussed or argued has no cause; hence has no effect. When the objects

are non-existent, the knowledge of them also is non-existent. Ego can not intervene. when there is no ego there is no world; when there is no world, every thing is the Brahman. That which shines as the world before realisation, but in reality Parabrahma, becomee static in itself. After realisation, the Paramatma in full expresses itself in its full real form. Thus every thing is static and firm as the vajra-stone. Realise that the world full with Paramatma as, the reflection of the group of the rays of the vajra-stone. called the Paramatma, When the samkalpa vanishes, the real form of samkalpanagara, the town of samkalpa, that is purer than the sky full of sat as well as asat is the real form of the world. One who sees the world as the moving shadow as reflected in the vajra-stone, with peace and negligence, like the meaningless world is the real seer. The state in which the outward appearances and physical forms and the internal creations are seen as essenceless is called 'Nirvana' or 'Moksha', salvation. Just as the wind is without movement, the lustre of the sky without the forms of light and gold without the form of various ornaments exist, the Brahman exists without the world. To one who by realisation treats the world as the Brahman, the forms add appearances and creations appear as essenceless. All the waves in the ocean are nothing but water; thus, all the creations are nothing but the Brahman. The creation is the Brahman; the Brahman is the creation. This is the real and everlasting meaning. The meaning of the word Brahman and the meaning of the word 'sarga' are one and the same. Brahman means Chidakasa which exists with all words, their meanings, their imagination, its rise and its real form. With the realisation of the Self, the meaning of the world and the Brahman return back from the Parabrahman, the birthless, the deathless and the divine. The world as is really situated is like the vajra-stone very hard and is the form of Parabrahma. When ignorance disappears the form of parabrahma alone remains, in a word the Brahman and the world are one. (1-30)

100. Sikhidhwaja's Highest Enlightenment

Sikhidhwaja :- " If the power of the Brahman is the same as that of the world the cause called Parabrahma is true; so also the cause of the form of the world also must be true, I think.

The Brahmin - " The cause of the world is in the Brahman covered by maya, so its effect is fit. There is no cause in the pure Consciousness, which has no qualities. So, it has no effect. Thus, there is no cause or effect in the Brahman. But, by illusion the cause and effect are stated and accepted. In reality the whole seen world is the peaceful, birthless Brahman. The effect born of the cause resembles the cause. But, what is not born at all can not have similarity. That which has no seed can not be born. There can not be any seedness in that which is beyond logic and which has no name and form. All causes and standards exist due to place, time and object; the Brahman, the non-doer can not be the object of cause or standard. There is no cause for the experience of meaning to the word Parabrahma because the Parabrahman is not the doer, the object or the cause. Always be conscious that you are the Brahman, the sat, like the pure sky, endless, In the opinion of the ignorant, the Brahman is spread as the world. The world as the Brahman has the authority of prama (the knowledge of the Self) the One, the peaceful, the Chinmatra. By the illusion of the mind, devoid of the form of the Brahman the disturbed sat is known as the world. The mind's thinking of it as otherwise is the loss of Brahmaswarupa say the wise with experience. Know that the mind is liable to destruction and of the nature of destruction. Forgetting the reality of the Atman even for a moment is said to be destruction till the end of the kalpa. By the mere absence of samkalpa or asamkalpa which causes the right knowledge, the mind, the form of samkalpa vanishes and salvation is attained. The meaning of

the world is 'that which enters the Brahman, its source;' thus by its very name: the world is accepting its non-existence, how can it be evident otherwise? One who by lifting up his two hands cries aloud that he is a non-brahmin, how can he become a Brahmin? One who cries aloud by delirium, 'I am dead, I am dead' must be treated as already dead; his life is only an illusion. The world, the mind, etc the forms of illusion are all false like the wheel of fire, the mirage-water, the two Moons, the betala of the boy. What is always a series of illusions can never be true. The illusion caused by ignorance is said to be the mind and antahkarana, and other words Ignorance that is asat appearing as sat is the mind, The experience of the Brahman is knowledge; its non-experience is ignorance. The power of ignorance dwindles before the power of knowledge. The ignorance of water in the mirage vanishes with the knowledge of the mirage. Thus, the knowledge that the mind is non-existent destroys the filth of ignorance that there is mind. The idea of snake vanishes when there is the clear idea of the rope; thus, the illusory mind vanishes with the firm belief that there is no mind at all. The mind the ego, etc are existent due to ignorance. Really, they are not. Only the Brahman is. when the Chinmatra is shrouded with ignorance, it creates samkalpa, chitta etc; when it is with Jnana, it rejects every thing- The flames in fire rise with the wind and spread up; when the wind ceases, the flames subside; thus, every thing that is created by samkalpa ceases with the absence of samkalpa. Just as the sea spreads by water; the whole world is spread by the power of the Brahman. In this world, either you, I, he, others, the mind, the senses, the elements etc are not at all existent; the only One Atma, the pure and serene exists, It appears as the pot, cot, goat etc, Then what is the creation of I you he etc for? In the three worlds, nothing is born, nothing is dead; all this in the form of sat and asat is the play of Chai-

tanya only. At one and the same time, the all-form, Parabrahma is explicit; there is neither birth nor death, neither one nor many neither fear, illusion, nor death etc; You are spread in all the senses, in the forms of fire, etc understood by the senses; hence, you can not be burnt by any thing, immersed in any thing. Friend, your real form, like the pure sky, the salvation, and the endless, can never be destroyed or diminished, or increased. Likes and dislikes, the powers of action are all your self; the rays can not be different from the Moon, who can not be separated from the rays; The true nature of Atma is this; it is unborn, never old, beginningless, devoid of increase, change etc, always pure, the form of lustre, the sat, the one, having no creations, playful with the introduction of its real form, born with the sanmatra, in all affairs, previously ever ready. that is the Atman, the true form. (1-35)

101 Sikhidhwajabodhana

Vasishtha :- “ Sri Rama, king Sikhidhwaja pondering over the words of wisdom of the Brahmin (Kumbha) became enlightened with a tremendous change in his nature. Giving up the actions of the eyes, the mind and the tongue like a figure carved on the stone, he remained static, motionless. after a while the Brahmin asked the enlightened king thus - ‘Are you able to repose yourself. the everblissful, in the self the immaculate, the highest, the All-spreading, the pure, and the austere bed to the Yogis in samadhi? Is your mind enlightened? Are you rid of the great illusions and delusions? Did you realise the realisable? Have you seen that which you ought to see?

Sikhidhwaja :- “ Great Soul, by your grace, I attained the state of all-bliss, the state of the Atman, than which there is no higher state. The association of great souls like you gave me nectar-like essence of every thing. I never drank such a nectar as this in my life. Sir, what is the reason for my inability to attain this state so far?

The Brahmin:- ' With the cooling down of the mind, the giving up the desires and the rectification of the defects of the senses and the mind, the mind catches and retains the great words of the good guru, just as the white pure cloth catches and retains the colour of the kumkum. Accumulated in a number of births forming themselves as the vasanas and becoming endless, my sins and defects are now destroyed just as the fruits ripened fall down from the tree. When the sins of the vasanas etc are destroyed the potent words of the practical teacher enters deep down into the hearts of the devotees, just as the arrow reaches its target. As you are purified by tapas, I enlightened you now; your ignorance vanished just now. Hence, good words are tasteful to you now, So you wore them in your heart. You are now fit for it, with the self-knowledge you attained. Due to the association of the saintly wise, all your previous actions good and bad are destroyed now; so far the power of ignorance in the form of mind, ego and attachment, is prevalent in you. It vanished now; the mind is non-existent now, so you are now enlightened. When the mind ceases to be mind; ignorances vanishes; knowledge dawns. The idea of one, two is the mind; it is called ignorance; the destruction of both one, two, by Self-realisation is knowledge Paragati, the highest state. You are really now enlightened why because you destroyed your mind, the cause for the creation of the Chit, sat as well as asat. Remain now sorrowless, worriless, disassociated and full with non.dualism, sage, saint and the form of Self,

Sikhidhwaja :- ' Sir, the mind is only for the fool. But if the Self realised, the enlightened wise man has no mind, how can great souls like you live in the world?

The Brahmain :- 'Just as the stone will not sprout, the jivanmukta has no mind. Strong vasana that is solidified, coming into existence again and again is called the mind. That is absent in a jñani. That Vasana, with which the knowers of the Self roam in this world is like a boiled seed which will never sprout; that is called *sattwa* the rebirth-less. The jivanmuktas the disassociated, live in *Sattwa*. They never remain in the mind. The mind is the mind of the fool; the mind of the wise is called *Sattwa*, Fools live in mind while wise men live in *Sattwa*. The mind is born again and again; the *sattwa* will never. To the ignorant is the bondage; to the wise there is no bondage, You are in *Sattwa* as a great renouncer, of *chitta*. You now shine resplendent giving up all *vasanas*; your mind attained the sky-state. You are now in the state of tranquillity and the all-equality and the all-Brahman. You conquered your mind, the form of all things. that is your glory. You renounced by your enlightened mind, heaven, salvation, riches and the results of penance, charity etc. They can not remove sorrows from you. The tranquillity attained by the renunciation of the mind is the direct result of knowledge; this Self-Bliss is devoid of ebb and flow. The result of knowledge is *sa*; the result of penance, charity etc is heavenly enjoyments which are transitory, engulfed with production and destruction and like the things in the dream temporarily enjoyable only. The joy of attaining heaven is doubtful, transient and illusive; it is desired only by the ignorant. One who can not attain gold need not give up bronze. You would have easily attained knowledge by your association with Choodala and others but you went straight into the forest and engulfed yourself by the woes, worries, weariness of penance at the expense of real knowledge. There is no happiness in the beginning and end of penance; in the middle there is a bit of happiness only. As a result of your severe penance you are

now qualified to attain knowledge, the fruit of penance etc. Therefore firmly establish yourself in Self-knowledge. All things are of Chidakasa, they appear in Chidakasa and dissolve in Chidakasa. Understand what Chidakasa is. 'This is to be done; this is not to be done' such ideas as these are the vain drops of the ocean of the Brahman; Leave the drops and immerse yourself in the ocean of Self, the full Sea. Is it not better for a lady to request her own lover to fulfil her desire in stead of requesting some one else to recommend to her lover to get her desire fulfilled? He will satisfy her fulfilling her all desires. The wise will not worship the reflected Sun; the great will not care for the worldly things, the mind-created and the most ugly. Give up all actions that accrue to you heaven, riches and the like; become the form which treats all as equal. Take the sat in all things as eternal and the asat as transient destructible. With no desire whatsoever accept all things having no elation or dejection; All the woes in the world are the result of fickle-mindedness. Therefore, the men whose minds are tab peaceful, unmoved and actionless, are qualified to enjoy the bliss eternal. Unite the movement and the non-movement by being the witness of both; join the witness also with the Brahman and remain with all well fulfilled desires. ,

Sikhidhwaja :- 'Sir, you are capable of destroying all doubts. Please tell me how I can unite the movement and the non-movement.

The Brahmin :- 'In the forms of waves, foam, whirl-winds the ocean is different; in the form of water, it is one with no difference. In the same way, in the form of Chinmatra all things are one; it does deeds by the faculties of the mind. The pure Brahman, eulogised in the Vedas as truth, knowledge and the endless is the all and sundry. Fools take it as the world, All creation is the movement or the throbbing of the Chaitanya, which

shines as the world like the Vindhya with the movement of form and name. Chaitanya is the witness when treated as the one form of the movement and the non-movement, the residue is the pure Brahman, the auspicious. To the man of knowledge who takes the creation as the mere movement or throbbing of the Chit, the creation vanishes; to the ignorant it arises as the serpent in the rope. The Chit with movement is the Creation; the world is spread by that movement of the Chit. The Chit without movement is stable in the state above the tureeya; it is beyond words or expression. When the eye is defectless, the moon appears only as one; with the constant practice of the association of the wise saintly and the consultation of the sacred Sastras, the mind becomes pure; the whole world appears as Brahman, the witness. Both the world and the Brahman become one and the same. The oneness of every thing with the Atman, the Witness is only experienced. Those who experience their real form can reveal their true nature. You attained the real form, the essence of all, the beginningless, middleless and the endless. Be firm in it. Realising the falseness of the division as bodies etc. you attained the form of the great Chit. Be happy devoid of sorrow and illusion: (1.62)

102. Sikhidhwaja's Reply

'Oh Sikhidhwaja, I told you in full how the world exists and how it is dissolved. Understanding this reality in full, meditating upon it, attaining the Paramapada remain in it as you please. I will now go to heaven, where in the court of Indra Narada arrives and awaits me. If he does not find me there, he will be angry. We should not cause anger to our gurus. Always give up samkalpa and iccha planning and desiring, be stable in the state of the Self.

While Sikhidhwaja was preparing the offering of a handful of flowers with his reply, the Brahmin disappeared. Just as the riches of the dream vanish at the end of the dream, Sikhidhwaja could not see the Brahmin before him. Wondering at his disappearance, thinking of him the king remained unmoved like a picture drawn. He said to himself wondering at the peculiar happenings 'On the pretext of the Brahmin, I am taught the ever prevalence everywhere of the Brahman in the form of luminosity. Where is Kumbha, son of Narada and where am I? How wonderful is his teaching. Immersed in the sleep of illusion, I am now fully awakened to the reality, 'This is to be done; this should not be done' in the mud of these dead thoughts, foolish myths and wheel of vain actions, I was stuck. In the fine form of Kumbha, in the form of his glorious teaching, the highest state of bliss made my mind cool, pure, devoid of vasamas and very delightful. I am now at peace, satisfied and utterly happy. Now, I do not desire even a particle of straw. I am in my real glorious state, 'Thus thinking the king went into samadhi and remained like a picture carved on the stone. He remained unmoved in that state, devoid of samkalpa and prop, like a rocky mountain firm. He attained his real form of all-equality, all 'Atman; he took rest in Self, fearless all-glorious and remained as if he was in sound sleep. (1-17)

103. Kumbha Brahmin's re-appearance

Remaining in nirvikalpasamadhi, Sikhidhwaja was like a log of wood and a mass of stone. Choodala going to the sky, leaving aside the illusory form wore the form of a beautiful lady. She went to her kingdom to her capital and to her harem. As usual she began ruling the kingdom. After three days, she went to the sky, wore the form of Kumbha Brahmin and went to the forest where Sikhidhwaja lived. She saw Sikhidhwaja there in deep samadhi like a tree in a picture 'Lucky, he is in peace, happy and of equality. I will make

him wake up from the Paramapada. Why should he leave his body now? For some time more he shall live with his kingdom or in the forest. Then both of us together will leave the body and attain the Paramapada. May his knowledge not reach its pinnacle now. 'So thinking Choodala went near her husband and roared like a lion again and again. She moved him with her hand. He was unmoved. She thought thus: 'He is so immersed in samadhi. How to wake him up? Or why should I wake him up? Let him be so. If he attains Videhamukti, I shall follow him. She again thought as under: I shall first see if there is any residue of his mind which will be the seed for his waking up. If he wakes up, he shall continue as jivanmukta; I shall be with him so; If he attains Videhamukti, I shall follow him. She then examined her husband by touch and test. She was able to understand that there was the residue of the mind.

Rama :- 'How could she know that there was the residue of the mind of Sikkidhwaja whose mind was fully at peace, who was like a log of wood or a mass of stones and who was in deep contemplation?

Vasishtha:- ' Rama, by observing with a subtle mind and with an eye of knowledge, she was able to understand that there was the residue of the mind the cause for the enlightenment of the heart, like the flowers and fruits in the seed. The one whose mind is devoid of actions, who has no dualism or non-dualism, who is firmly established in the form of the Self, the sat and the Chit will not have his body ever-injured. His body has no rise and fall, it always remains the same with equilibrium and tranquillity. Only the body of the one who has duality and whose mind is immersed in activities will have changes like growth and decay, but never the body of one who is in samadhi. Just as the Spring Season is the cause for flowers, for the existence of the world, the state and deed of the mind is the cause. When

there is the seed for another birth, the residue of the mind, the mind goes from one body to another body. Even if it is controlled for a while, Joy, sorrow anger etc cannot be controlled. When the mind is in absolute peace, the body, that gives up all changes like the sky will not trouble the man. When the water is calm, there will be no waves. When the mind is at peace attaining equality, it will have no growth or decay and the defects of passion etc. As long as the past *prarabdha* remains, the residue of the mind of the *Jivanmuktas* remains; with the extinction of the *prarabdha* the residue vanishes. The body in which there is no mind and no quality, is dissolved by death just as the ice-drops are evaporated by the heat of the Sun. *Sikhidhwaja's* body is, though mindless with lustre and fine sentiment (*sattwa*): hence it will not decay. 'Thus, *Choodala* seeing the body of her husband, and not leaving her body began to think thus: 'I shall enter his mind, the all-spreading and all-pure, wake him up soon though he wakes up himself for long so that I need not be alone. ' Thus deciding *Choodala* leaving her body entered the body of her husband and stayed firmly in his endless *Chittatwa*. She moved his mind and separated it which joined like water and milk with the one *Chaitanya* and entered her body like the bird enters its nest: She wore again the form of the *Kumbha brahmin* and sat on a bed of flowers singing the same hymns that resemble the sound superior to that of the black bees. Hearing the sound the mind of *Sikhidhwaja* became awakened like the lotus-lake in the Spring Season- Just as the Sun makes the lotus-lake flourish, the opening of his eyes made his sight flourish. He saw before him *Kumbha Brahmin* with the divine body that was like the personification of *Samaveda*, ' Lucky I am. The sage came to me again by himself. ' So saying he offered flowers to him, and said 'Our entering into your noble heart is our good fortune. Or you might have come to shower

your grace upon us. Your arrival must be to make us sacred: if there is any thing else please tell me.

Kumbha:- 'From the moment I came to you my mind has been with you firmly established. I could not be so even in beautiful heaven. I am happy with you only to see you and be with you I came. I have none dearer and nearer than you, friend, relative well-wisher, trustworthy, follower or student.

Sikhidhwaja :- 'Sir, I am extremely lucky, for though you are the renouncer of every thing every association, you desired my association. Sir, this is the best forest; these are beautiful trees, myself your worshipper. Please stay on here if your heaven does not satisfy you. By your words and grace, I am enjoying bliss of repose which I am sure is not available in heaven. Share my repose and enjoy here as in heaven if not more than.

Knmbha:- Are you able to rest in the Paramapada? Did you give up samsara full of sorrow and differences? Are you able to shun samkalpas which appear good by indiscretion and earthly enjoyments of a mean nature completely? Is your mind at peace with no joys and sorrows in likes and dislikes, but enjoying the pleasures that fall on you on their own accord?

Sikhidhwaja:- By your grace, I attained the state above-
drisya I saw the end of samasara and attained the highest. After a long time, I was in absolute rest for three days unhindered. I attained the eternal satisfaction and contentment. No more instruction is needed. Everywhere in every thing I am all-contented, woeless, unwearied. I realised which was not realised previously; I attained that which could not be attained previously; I gave up that which I should give up, my mind, devoid of vasanas is immersed in the Atman. Except the Atman, I do not find any thing else. I am now devoid of all defects and diseases of

samsara, illusion, fear, passion etc. I am ever elevated, all-equal the all-sameness, all-elegant, all-embracing all-souled, devoid of all creations, all-pure like the sky, the all-one everywhere, I shine resplendent. (1-61)

104. The Behaviour of the jivanmukta

Thus engaged in philosophical discussion, they were in the forest for some time. Then they went up a mountain forest with a lake and with the Saarasa birds which shone like the nandana forest. They got down and roamed again in the fine forest, leading the life of the Jivanmuktas. Both of them went to another forest roamed in peculiar places with lakes, shores, shrubs, hills and hill-tops; they saw rivers, countries, towns, forests, hermitages, pilgrim centres etc. With mutual friendliness, mutual joy and inspiration and with mutual praises they were together, They worshipped together gods, manes, dined together and experienced heat and cold; they remained as good friends. Even the great winds can not move the Sumeru; thus, they were never adversely influenced by narrow-mindedness and petti-mindedness. Sometimes their bodies were filled with dust; some times with sandal paste some times with good ornaments, some times ashes, sacred some times they wore fine dress, some times leaves-dress and some times flower-dress they wore. In a very short time, the king became equal with Kumbha due to the same serene mindedness and the glory of the mind devoid of vasanas

Choodala thought in her heart of hearts. thus 'My husband is now broad-minded unaffected by the beauty and passion of the forest. This state dawned on him very naturally. The Jivanmuktas should not confine themselves only to passionlessness; it will be great foolishness to be so- My husband is now fine, young and active; many bowers of flowers and leaves are here. The weather is fine. At such time as this, to be passionless for a woman is

a sin. In the sweet bowers if the lady does not enjoy the union of her good husband she is no lady at all. Fie upon her who does not enjoy the bliss of union with her dear husband at a congenial place like this. If unblemished and natural enjoyments fall upon their own accord, what will a jivanmukta gain by being far away from them? So, I shall now devise a plan by which my husband gives me the best bliss of physical union. 'She said to the king thus just as a lady-koel speaks to her dear husband- 'Sir, this is the fascinating Chaitra month, the first day of the first quarter. There will be a good conference in the court of Indra of gods and saints attending in good numbers, I have to go and be with my father inevitably. Etiquette must always be observed. Be here in the new flower-garden awaiting me impassionately. I shall return to you this evening itself. I have better happiness with you than in heaven,' 'Thus saying Kumbha gave the king a bunch of flowers as a token of love and friendship. 'Please return quickly said the king. Choodala flew to the sky like a waterless cloud in the sarat season. Going on the sky-way, like the cloud showering snow-drops left down a handful of flowers to her husband. The king looked at her like the peacock looking at the sky. The love of the wise is consistent, and constant. Going beyond the sight of the king just as the disappearance of the whirl-winds makes the water still, Choodala wore her feminine form leaving the form of Kumbha. She reached her capital, shining bright with the creepers like the kalpa tree, with flags flying gaily and fascinating like heaven. Just as the goddess of the Spring enters the tree surrounded by creepers, she entered her harem surrounded by women, unseen by others. Attending to the urgent affairs of the kingdom, like the flowers and fruits falling from the tree, she came and got down before the king, in the form of Kumbha. Just as the Moon covered with the fog makes the sorrowful lotus black coloured, the face-Moon of Choodala, sorrowful in the middle of the forest appeared as black-faced. The king getting up said, 'Son of god

how is it that your face is filled with sorrow? Kumbha, giving up your mental worry please take this seat. Just as the lotus does not take the wetness of the water, philosophers like you will never attain the Joyous or sorrow-stricken state. , Kumbha sat on the seat and said in a low voice thus. "Those who are not yet free from prarabdha, being of equal mind do not enjoy the pleasures that fall upon them; they are fools but not philosophers. Fools who are not knowers run away due to their foolishness from the natural states of joy or sorrow. As long as the sasame seeds are there, there will be oil in them; as long as the body is there, so long there will be states of joys and sorrows. One who cuts off the states of the senses of action, is one who cuts off the sky with a sword. The sorrows of the body during the stages of life must not be felt by the force of knowledge; that is the conquest of sorrows but not feeling sorrow by forcibly controlling the senses. As long as the body remains, even the knower of Self must be attending to the actions of the senses. but by the senses of knowledge like the mind one must keep up equality and tranquillity. Even Brahma and others observe this principle. This is the force of divine ordination, Niyati. Water runs towards the ocean; all beings wise or ignorant run towards Niyati. The wise keeping up equality and tranquillity do actions with their limbs as long as the bodies remain fully observing Niyati. The ignorant with confusion worse confounded swept away by the stages of joys and sorrows, getting lakhs of births and bodies follow the Niyati. All the beings must and should undergo the result of their prarabdhakarma in such and such a way as is written on their foreheads. Therefore either for the knower or the ignorant the experience of prarabdhakarma is inscrutable and inevitable. (1-49)

105. Kumbha's womanhood, Choodalatwa

Sikhidhwaja:- Sir, when this is the course of Niyati, why did you undergo worry though being the son of god?

Kumbha:- 'Please here my story in heaven; revealing one's own sorrow to his friend reduces it to some extent, just as the black cloud raining water becomes white. Just as impure water becomes pure by the paste of the karaka seed, the mind becomes cool when the dear friend sympathises hearing his sorrow. After giving you a bunch of flowers I went to heaven on the sky-way, I sat with my father in the assembly; after the meeting came to an end, I took leave of my father reached the sky following the path of the horses of the Sun's chariot; he took a different way I took another way. I saw sage Durvasas through the clouds full with water; he was with the arm-ornament shining like a lightning, he was covered by a black cloud resembling black-dressed love-lorn lady; the sandal paste over his body was washed off by the water. He was going to his dear lady, the goddess of penance. I saluted him and said 'As you are covered by a black cloud, you appear to be an abhisarika, a lady lorn with love going to her illicit lover.' Hearing the words, the sage grew angry with me and said 'You dared in cut jokes with me: I curse you to be a woman at night's with long luxurious hair bulky breasts and fascinating looks.' Hearing the curse I thought of apologising but he soon disappeared. I came here thus sorrow-stricken. During nights I will be a woman with long hair, bulky breasts and other limbs, How can I spend the nights? How can I sit near my father as a lady? How terrible is the state of beings in the world? I shall be the object of quarrels between young men for my hand; every young man wants to elope with me; so they fight with each other for me, How can I behave by being a woman at nights before the god, god-teacher and the brahmins with shame and shamelessness?

After a while, Kumbha took courage and said 'Why should I feel like a fool? If my body becomes feminine, what harm is there for my soul? My body experiences the results of actions and not myself, the soul.

Sikhidhwaja:- Of what use is there for your worry? Let any thing fall on the body; it has nothing to do with the soul. Joys or sorrows ordained by Niyati are only for the body never for the soul, When the destroyer of sorrow is himself sorrowful who will cure the sorrows of others? This is not your sorrow You spoke words fit for a sorrowful man. Be of equality and equilibrium and joyous, Thus they lived consoling each other, being friendly in the forest. Just as the lamp becomes extinguished with the lack of oil with the end of the time of day, the Sun set as if to give Kumbha femininity. Then with the affairs of the people, the lotuses also became closed. The paths of travellers became dim. Theirs and the hearts of their wives also became sorrowful due to separation. The earth gathering all birds at one place, full with the diamonds of stars resembled the sky The Chakravaaka birds making sounds and the black-bees singing songs began to fly towards the sky filled with stars laughing at the blossomed lilies. Both of them got up and saluted dawn with the rising Moon, offered the evening prayers and stayed in the middle of creepers and bushes. Kumbha began to become a lady and said to Sikhidhwaja thus: 'Oh king, see I am becoming a lady, walking as if falling, melting, feeling shyenss. See my hair growing like the darkness with the garlands of stars; see my breasts growing like two buds of lotuses facing the sky; my dress grows to the feet down. The ornaments, gems and garlands fit for a lady are coming out from my body. Just as the flowers come out of the branches of trees, sarees and jackets fit for a lady are coming out from my body. Like snow filling the mountain, smooth silk-clothing as bright as the moonshine are coming out of my head. See. I possess the limbs of the lady now. I became a full-fledged lady; how difficult it is. See I have become an young beautiful lady' 'So saying, Kumbha became sorrowful; the king also was so. After a while Sikhidhwaja said 'How difficult it is: You became a nice lady; since you are a realised

soul you are able to understand the effect of Niyati. You should not be sorrowful for the inevitable happening. The stages of happiness and unhappiness are only for the body of the wise not to their soul; but they enter the minds of the ignorant.

Kumbha:- 'Ob king, you are right. I do not feel sorry for the happening; let me be a lady during nights, Who can escape divine ordination? ' Thus, reconciling they spent the night together sleeping on the same bed untouched. Again the morning gave Kumbha the masculine form. Thus Choodala first became Kumbha and next became the lady at nights and both lived as friends. They both roamed on the Kailasa, Mandara, Mahendra, Sumeru, Sahya mountain-tops unobstructed. During nights she used to behave like an unmarried lady and during days like Kumbha the bachelor Brahmin. She lived happily with the king as a dear friend, (1-50)

106. The Marriage

Kumbha said to the king ' Sir, every night I am becoming a lady. To fulfil the aspirations of a lady, I want to give myself to some one in marriage. In the three worlds you are my friend and husband. So please marry me and let me serve you as husband during nights. I want to enjoy the happiness of a lady with you, who are available with no effort. Please do not say no. This marriage and happiness of man with woman has been there from times immemorial. What harm is there if we enjoy marital bliss? Both of us are the conquerers of likes and dislikes, joys and sorrows and the fruits thereof. Therefore let us be wedded.

Sikhidhwaja:- ' I neither gain nor lose any thing by this. So, do as you please, As my mind is full of equality and equilibrium and I see the Atman in every thing ever, your will is my will.

Kumbha:- 'Thanks. To-day itself is auspicious, the full-moon day in the month of Sravana. To-night when the pure Moon rises, our marriage in the Gandharva method will be solemnised on the beautiful peak of the Mahendra Mountain in the cave of gems and rubies, with the diamond-lamps shining bright, with the merry dance of the creepers of the forest, fascinating with flowers, while the Moon and his star-wives gazing and blessing us. Let us gather from the forest things very suitable for the solemn occasion.

Both of them then set out to gather gems, flowers etc. They soon did so. Just as the accumulation of good gather^s all joys and happiness at one place, they gathered many things on another peak. Both of them took their bath in the sky-ganges one making the other take the bath. After their sacred bath, they worshipped the gods, the manes and the saints. They were neither interested nor disinterested in doing acts or non-doing. They were satisfied with the nectar of knowledge: they did eat to observe the etiquette of the world; they ate food created by their divine power. Wearing the dress supplied by the kalpavriksha, eating the fruits they came to the place of marriage. Meanwhile the Sun as if interested in their marriage set. After performing sandhyavandana and aghamarshana rituals, they saw the brilliant stars on the sky as if to see the marriage-function. Their dear friend the night with the blossomed lilies appeared as smiling raining drops of snow. Just as the creator established on the sky the Sun, the Moon and the stars, Choodala established many diamonds on the peak of the mountain. Taking the form of a lady, Kumbha with sandal paste, camphor etc, with garlands of gems and flowers, bunches as ornaments fine dress from the Kalpavriksha, fine dress etc decorated Sikkidhwaja with gems-bedecked crown. Kumbha became a full-fledged lady with the fascinating looks and very beautiful appearance, filling with joy and grandeur. She came-

the king just as Rati approaches Kamadeva Cupid. He was like the rising Sun. She said 'Sir, I am Madanika your wife; I am saluting at your feet' 'She saluted him 'Adore me with ornaments; light the fire; accept my hand. You are so beautiful that I am vrey infatuated. You defeated as it were Kamadeva at the time of the marriage of Rati. Your necklaces appear as the rays of the Moon. The garland around your neck is like the Ganges on the Sumeru in brilliance. You are splendid with your hair decorated with the Mandara flowers just as the golden lotus shines with the fickle black-bees and the filaments of flowers. You are defeating the Sumeru, the gem more by the rays of gems, flowers, your natural beauty and effuigence eternal. 'Thus forgetting the previous conjugal love, they praised each other's grandeur and were pleased. The king decorated Madanika making her sit on the golden throne with his own hands himself also sitting on it. He said 'Lady, dressed with the finest clothing, decorated with the finest flowers, gems, garlands, necklaces etc with sandal paste and scents you are shining like the gooddess Lakshmi newly born. The same glory and happiness which Indra had with Sachi, Vishnu with Lakshmi, Siva with Parvati, I shall have with you; you shall have with me.'

Madanika shone-like Padmini, with breasts like lotus buds, eyes like moving black lilies, splendid with serene smell and stable with the songs of the black-bees. The king said 'Your hands are like red leaves; your breasts are like bunches of flowers; you are yielding many fruits; You are the Kalpaka-creeper. Your limbs are cool like snow and pure like the sky, your smile is like the moonshine. By looking at you I feel all-joyfulness, Come along. Decorate the marriage-ground with your own hands. 'Then both of them decorated the marriage platform with flowers, gems, pearls, coconuts and tumblers full of water from the sacred Ganges and other rivers. In the middle of the plat-

-form they lit the fire with sandal sticks, rounded the fire with reverential awe and sat before it. Offering sacred food to the Fire-God, the king accepted his dear lady with both hands. They shone with all glory like Parvati and Paraneswara. They rounded the fire again with folded hands. With knowledge full they offered their hearts to each other. With a beautiful smile on their faces they rounded the Fire-God again, offered sacred things and were quite happy. With faces shining bright like the face of the full Moon, they entered the auspicious flower-bed, previously prepared. The Moon entering the middle of the sky spread his cool rays on their bed. With mutual joy and admiration, they both awaited the auspicious moment for coalition. They then entered another cave fully decorated with flowers, with lamps of diamonds, and made golden. They entered the bed of mandara and other flowers with good height as an aeroplane, created by their samkapa. It was like the flow of water of the ocean of milk, beautiful like the moonshine, wide and pure. They were like the reflections of Cupid and Rati, their bodies emitting fragrance of exceptional scents, the very beautiful couple shone like the Mandara in the ocean of milk. With extremely affectionate and amorous exchange of words and stories, with ever-fresh quite satisfying love acts, they spent the night as if a minute. (1-70)

107. The Appearance of Indra

After the night, when the Sun entered the sky, Madanika became Kumbha. As they enjoyed divine bliss, they became divine, Full with ripe fruits, shining with fruits and flowers, the happy forest-life they led as dear friends during the day and dear couple at night. Like the lamp and lustre they were always together and never separated. In the forest-bowers, in the

caves of mountains under the shades of the tamala trees, in the forests of the Mandaaraas, on the mountains of Sahya, Dardura, Kailasa, Mahendra, Malaya, Gandhamaadana, Vindhya, Lokaa-loka etc they roamed and enjoyed divine bliss. When the king slept Choodala used to go once in every three days to her capital and ruled the people. Then she used to return to her husband. Both of them during the day used to adore each other with flowers, and lived with all contentment. They remained on the Mehendra Mountain, full with the beautiful Sarala trees in the cave-houses the walls of which were bedecked with gems and rubies and worshipped by the gods and kinnaras, for a month. They stayed on the western shore of the Mainaka forest with fruits and flowers within the reach of the hand, surrounded by kalpa-vrikshas and fine with creeper-bowers, for two months. They stayed for a month in the Jambu on the Meru Mountain on the golden shore of the Jambu river, drinking the intoxicating juice of the Jambu fruits. Thus, they stayed for ten days in the Northern Kuru country, twenty seven days in the Northern Kosala. Moreover, they stayed and enjoyed for some days in the countries of various kings as friends during the day and as wife and husband during the nights. Choodala wanted to test whether the king was immersed in the pleasures of the flesh or quite disinterested. She then created an illusion in which Indra with fair heavenly nymphs and damsels and they visited the hermitage of Sikhidhwaja. Sikhidhwaja worshipped Indra and asked 'May I know the cause of your going over here taking all the trouble from the high heaven to this earth down?

Indra :- 'Just as the birds entangled in the net are drawn towards the hunter, we are drawn to you by your virtues from heaven. Come on. We shall all go to Heaven where all are awaiting your presence. The gods and goddesses are enamoured of you hearing your name and fame. Please accept the siddhis called

paaduka, Gutika; Khadgarasa etc and reach heaven through the Path of the Siddhas. There you can very well enjoy all pleasures of heaven as a Jivanmukta, To invite you there, I came here with my retinue. Great souls like you will never show disrespect by rejecting pleasures that fall on them unsought; they never desire or aspire for pleasures that would not come to them. Just as the great worlds will be sanctified by Vishnu, by your entrance Heaven becomes sanctified.

Sikhidhwaja .- ' Sir, to me every place is heaven-like. My heaven is all-spreading; it is not confined to one place, I am all-happy, always everywhere. My mind is free from desire; so, I enjoy bliss ever everywhere. I do not want your heaven or its bliss. I regret my inability to accept your invitation to visit heaven.

Indra .- ' Sir, to great intellectuals and fully realized souls like you enjoyment and non-enjoyment are equal. But I believe that for good men till the end of prarabdha, the acceptance of pleasures is worthwhile.

The king kept quiet. Indra said that it was better for him to return to heaven if the king is not willing to accompany him. While the king was replying 'Not now' but 'later OJ,' Indra disappeared saying 'Victory to Kumbha' As the wind ceases, all the waves with foam etc subside, Thus, with the disappearance of Indra, all his retinue, the apsaras etc disappeared (1-32).

108. Choodala appears in her true form

Withdrawing the illusion of Indra, Choodala said to herself 'I am happy that the king is not conquered by the desire for enjoyments of the heaven. He was not enamoured of Indra's invitation. He remained as calm as the sea. He worshipped Indra observing all etiquette. I shall do another test and see if the king is immersed in attachment and anger. ' During

the night, after the Moon rose in the sky, Choodala took the form of Madanika. when the breeze was cool, when the king was in contemplation on the shore of the river and entered the sweet bower of the forest - goddesses filled with fragrant bunches of flowers and beautiful with the creepers of the Desire-Yielding Kalpavrikshas, on the flower-bed specially made with a paramour nicely created embracing his neck, covered with flowers and was in an amorous mood. Just then Sikhidhwaja came out of his contemplation, searching for his love saw the situation. He saw his wife's lover in the fond embrace of his wife, his chest covered by her long fair head-hair, having all his body scented paste of the fine sandal-wood, golden coloured, with his ornaments scattered due to his movement this side and that, having the hand of Madanika as his pillow, shining with the head-hair of Madanika on his ears and cheeks. He clearly saw their mutually fond faces with smiles of love, embracing again and again very tightly each other with acts of love, wearing very smooth and thin dress, mutually love-lorn and mutually exchanging love mutually turned against each other, very happy with the intoxication of mutual love, beating each other with fine flowers, his hands crushing her turbulent bulky breasts. Without any envy or perturbation, happy at their mutual happiness, the king said 'How happy are you; be happier still. I do not like to disturb you and hinder your pleasure; do not be afraid of me; I am going.' So saying he went away.

Choodala in a moment withdrawing the illusive world, as Madanika came to the king with a face clumsy with coalition with her lover and confused fearing its effect. The king was in contemplation, with half-closed eyes. She hung her head in shame, stood before him with no word good or bad. After a while, coming out of his samadhi with a cheerful face Sikhidh-

waja said 'Lady, who disturbed you from your bliss to come away leaving your lover aside, finishing your act of great love? Were you quite happy with your lover? All beings try to achieve joy and happiness. I am not in a hurry to meet you. Go again and please him and be pleased with him because in the three worlds mutual love is impossible between pairs. I am neither perturbed nor disturbed by your act because a dear thing in the world must be to the use of all. Myself and Kumbha are friends with no passion. You are cursed by Durvasa; do what pleases you most.'

Choodala said 'King, you are right. The intrinsic nature of a lady is peculiar; it is vascillating; the lady's desire for sex is eight times greater than that of a man. Knowing this, kindly do not be angry. When you were immersed in your meditation this love-lorn young man desired my coalition and begged of me for it. I was also inclined for it naturally. Married or unmarried, no lady can say no to an young man when alone and in privacy. The absence of beauty in a lady is the reason for man's neglect of her. A beautiful young lady is the desire of every young man. A love-intoxicated beautiful young lady and an equally love-intoxicated young man find each other in privacy or loneliness the anger of the elders, the prohibition of the Sastras, the infamy of the people the idea of chastity can never obstruct their desire unfulfilled, I am a lady, weak and foolish, the culprit so please excuse me for my wrong-doing, because the great are famous for their excusing the wrong-doers.

Sikhidhwaja :- 'Lady, I have no anger just as the sky has no tree in it, As per the worldly etiquette, I will not treat you as my wife, when you become a lady; but we shall be good friends as before when you are Kumbha.

Finding the king coming out very successful in her test, She was very much pleased with his Oneness; devoid of attachment

and anger, She thought thus 'This my husband is full with Oneness. Detached and dispassionate, he became a Jivanmukta, Great pleasures, great powers, joys and sorrows, riches and poverty can not shake his mind. Peace, courage, contentment, patience and other virtues of a Jivanmukta, all what I desired him to possess are coming and staying in him. I will show my real form to him.' Kicking off her form as Madanika, she appeared as Choodala in full, like a gem coming out of the gem-box. She shone like a bright gem before the king. The king was happily stunned to see Choodala before him. Like the lake of lotuses in the Spring Season, like the goddess of fortune coming to the earth, like a bright gem coming out of the case, the king saw Choodala, his better-half. (1-39)

109. Choodala establishidg her identity

Sikhidhwaja :- 'Oh fair lady who are you? Wherefrom have you come here? Why and how long have you been here? By looks smile and humility, you are like my dear wife Choodala. Are you?

Choodala :- 'Yes, Sir, by all means I am Choodala undoubtedly. I am before you with my natural original body. To enlighten you, I had the forms of Kumbha etc. From the time you left the kingdom and reached the forest, all my efforts were to enlighten you. I taught you taking the body of Kumbha. My taking the forms of Kumbha, Madanika etc was to enlighten you the forms were illusory, not real. Now that you became a full fledged Jnani; understand all this by your contemplation.

Sikhidhwaja sat in a fit posture for contemplation and saw every thing from the renouncing of the kingship to the present moment in full by a minutes' time. Overpleased, his eyes became aglow; his body and shoulders became fascinated, with all love and affection, shedding tears of joy tightly embrace after a long

time Choodala just as a male mangoose embraces the female mangoose. The overflowing joy of both at the time of mutual embracing and exchange of sincere love, even the thousand-headed Vasuki can not describe, with his thousand tongues. Like the Sun and the Moon joining together on the no-moon-day, their bodies became wet with sweat and sweet joy. Like two statues joined together they remained so for a long time. Later with hearts full with nectar, becoming inanimate by the excess of joy, they slowly came out of the embrace. They remained silent for a while with too much of love and affection looking this side and that side. The king placing his hand on the fine cheek of Choodala said 'Sweet lady, the pure and sacred love sweeter than the sweet nectar, you showered on me. You have undergone innumerable troubles for my sake for long. Your intellect with which you uplifted me from the deep pit of *samsara* has no peer. Before the glory of your virtues, I am reminded of the glory of virtues of Arundhati, Sachi, Gowri, Gayatri, Lakshmi and Saraswati. Intellect, glory, lustre, patience, friendliness and kindness are famous in famous ladies. Of them you top the list. By every effort you enlightened me. How can I repay the debt of my gratitude to you? The chaste ladies of noble families can uplift their husbands fallen deep down to the depths of the ocean of *samsara* and illusion. Great spells and famous *Sastras* are not as powerful as the chaste ladies of noble families in uplifting their husbands and making them cross over the ocean of *moha*. An intelligent chaste lady is to her husband the best associate, obedient brother, dear friend, faithful follower, great well-wisher, all-riches, divine happiness, guiding *Sastra*, sweet home, intelligent servant and all in all. Hence one must worship such a wife, adore her since the happiness of this world and the next world is in her. Conquering desire crossing over the ocean of *samsara*, you made me conquer all desire, and crossing over the ocean of *samsara* you made me conquer all desires and cross over the ocean of

samsara, How can I repay my debt of gratitude to you? I treat you as the best chaste lady of the world. You are peerless you top the list of chaste, virtuous and intelligent ladies of the world I believe that Arundhati etc are angry upon Brahma who created you with all virtues. You are the golden box of beauty, virtue, humility You are a great lady. Come let me embrace you once more as I am infatuated with your virtues.

So saying he drew her near and tightly embraced Choodala and said :- 'When you were vainly engaged in fruitless actions, I went and wept for you by enlightening you, I achieved my selfish end, hence no respect is needed to me.

Sikhidhwaja :- 'I wish that all noble ladies achieve the same selfish end which you so greatly achieved as this.

Choodala :- 'Dear Sir, have you crossed over the ocean of samsara and do you take complete rest on the other shore? Have you realised the only one. Truth? Are you still in ignorance with thoughts 'I will do this; I will not do that. I shall achieve this etc?' Are you able to smile at those petty thoughts of past ignorance? As there are no hills in the sky, let there be no wretched avarice, foolish thoughts and criminal designs. How are you? In what are you established in full? What is your desire now? How do you think of yourself as you were before?

Sikhidhwaja :- 'Fair lady, I am as you are well established in discrimination and in the all-one reality; What you now experience, I also experience- I am now desireless, effortless, aimless like the clear blue sky. I am at peace. I am paramarthaswaroop, I am the Chidatman, devoid of all illusions and ego. The mind which can not be conquered even by Hari, Hara etc. I conquered and confine myself strictly to the stage of ever-

blessedness. I remain as the Chinmatra without thinking any thing else, I am I firm and happy in my own eternal state of Ever-Blessedness. I am rid of the illusion of samsara. I am neither satisfied nor dissatisfied. I am neither the big form nor the subtle form. I am the form of the only reality. I am the ever lustrous sans growth or decay. I am of the all-equal, the ever-Calm; I am the destroyed of the unevenness of the world; I am all-even. I am mindless I am the form of all. What I am I am; I can no say more. You are my Teacher. Salutations to you. By your grace I crossed over the ocean of samsara. I am as pure as hundred times purified gold. I am immaculate, peaceful, happy, elegant conqueror of the senses, dispassionate, intelligent without vasanas above every thing, all-spreading and Sky-pure.

Choodala :- 'Then what is it that you like now?

Sikhidhwaja :- 'I have no likes and dislikes, now. What you do, I know only after coming out of samadhi. Whatever you do, what is dear to you is dear to me. So please do as you please. I have no attachment or detachment or recklessness. Do what you do. Just as the gem accepts reflection I accept that which falls upon me, if it is not ignoble. I praise none; blame none. Do as you please.

Choodala : - 'Then hear me and do accordingly. We both have the absolute knowledge of oneness and hence without any ignorance whatsoever. We are as pure as the sky devoid of any longing. We have neither the desire for nor the hatred for the pleasures of kingship, both are equal to us. If the senses enjoy the objects of their pleasure, what joy is there for the Atman? The knower accepts pleasures with no attachment or interest. Let us continue to be the same as were first, next and the end, to experience the residue of our prarabdha. Let us rule over the kingdom and at the end attain videhamukti, liberation after the fall of the body.

Sikhidhwaja :- ' How were we in the beginning, middle and at the end? How can we be after experiencing the residue of our longevity and prarabdha?

Choodala :- First, next and at the end we are rulers. Leaving aside attachment, and avarice, let us become rulers again. Be king in your own capital for your own kingdom. I shall be your coronation-queen in the harem. Then the kingdom shines; the capital will be aglow; the people will be happy. There will be dance of joy everywhere; flags fly joyfully; trumpet-sounds predominate; bunches of flowers and groups of creepers flourish; there shall be the Spring beauty everywhere again.

Sikhidhwaja :- ' Lady, we are capable of living in heaven, where the the riches and pleasures are innumerable, Can we not live there?

Choodala :- I have no love lost for pleasures and riches. What I get get naturally I like. Neither heaven, kingdom nor action gives me joy. Hence, I am happy in my own real state. This is good; this is bad this distinction vanished from me long ago. I am at peace in equal mindedness.

Sikhidhwaja :- ' Right you are. We have nothing to do with acceptance or rejection of the kingdom Without the idea of joy and sorrow, let us be happy.

Thus talking with each other, they spent the day. As they were devoid of vasanas, they were neither pleasure-loving nor pleasure-hating. They worshipped the evening dawn. During night they slept together with fit acts of love as Jivanmuktas, The night passed off, as if in a moment. as they enjoyed the happiness of Bhoga and Moksha, bliss and 'blessedness. They talked of Moksha as the time though long moved fast. (1-76)

110. The Nirvana of Choodala and Sikhidhwaja

Then the Sun rose like the gem from the box making the world devoid of darkness. Like red-coloured eyes the lake of lotuses blossomed. People engaged themselves in their activities; the rays of the Sun spread everywhere. The couple performed the duties of the morning dawn. They both sat on the golden cave-like seats of flowers and leaves. Then Choodala wished that the gem-bedecked pot before her should be filled with the waters of the seven seas. It so happened. With it she performed the coronation ceremony of her husband who sat turning to the east. By her yogic power a golden throne arrived there. She made him sit on it. As he sat she said 'Sir, you have now to leave aside the peaceful, saintly demeanour and assume the dignity and glow of the rulers of the eight quarters Indra etc.' The king said 'Yes' He assumed it. Next, Sikhidhwaja said 'My dear, I will perform the coronation ceremony of Queenship to you.' So saying, taking his bath, making her sit on the throne of the queen, the king said 'Queen, by your wish, create a great army for me' She did so just as the rainy season creates great clouds. At once, with great elephants and horses, with banners filling the sky, with the blowing of trumpets, dispelling darkness with the light of the gems of their head-dress, with the sound reverberating, they saw a great army. With subordinate kings following, protecting him the king and the queen sat on an excellent chariot. With footmen, cavalry etc following, the army with the king and the queen, with chariots accompanying, like gust of wind piercing through the hills goes forward started to the capital. Passing through the Mahendra mountain, observing hills, countries, rivers, pretty villages, the king showing the beautiful ways, the king reached his beautiful capital within a short time. Knowing that the king and the queen are returning, the ministers, subordinate kings etc anxiously awaiting their happy

arrival, with the army went to the king. With both the armies the king entered his capital. The ladies of the town filled the king with flowers and other auspicious things, The king and the queen passing through the important streets reached the royal palace spread with royal flags, decorated with pearls with fair young dancing girls, resembling Kailasa on earth. The king received with joy his ministers and important persons with due reciprocation of their goodwill. For seven days there were joyous celebrations. The king then attended to all the affairs of the state; in the harem, he pleased all and was pleased by all. After ruling over the kingdom justly for many years he along with Choodala became reluctant to the existence of the body. Leaving aside their bodies, both Choodala and Sikhidhwaja attained Nirvana, the Blessed State of never returning. Without fear or favour, without attachment, jealousy, sorrow he ruled dispassionately, conquered death, becoming all-even.

Rama, thus Sikhidhwaja becoming the crest-jewel in the garland of very great and glorious kings, enjoying the pleasures of the world, becoming one with the sat, attained immortality. Like him you also do all acts that fall on you dispassionately and remain firm in samadhi or enjoying the pleasures and attaining Emancipation be eternal and the model for all kings. (1-30)

111. The Story of Kacha

I told you the whole story of Choodala and Sikhidhwaja. If you follow the essence of the story, you shall have no grief whatsoever. Have no attachment, passion or anger; stand firm in the path of full bliss and like Sikhidhwaja ruling the kingdom be ever emancipated. Kacha, son of Brihaspati also attained salvation thus.

Rama :- 'Sir, kindly tell me how Kacha, the son of Brihaspati attained salvation briefly.

in the path of full bliss and like Sikhidhwaja ruling the kingdom be ever emancipated. Kacha, son of Brihaspati also attained salvation thus.

Rama :- 'Sir, kindly tell me briefly how Kacha, the son of Brihaspati attained salvation.

Vasishtha :- 'Then hear me attentively. After leaving aside boyhood and entering the stage of youth, Kacha finishing the final courses in all subjects approached his father and asked 'Father, the knower of all dharmas, please tell me how the jiva tied by the thread of life and imprisoned in the cage of samsara can come out of it.

Brihaspati :- 'Dear son, the ocean of samsara, the place of all crocodile-dangers can easily be got over by all-renunciation happily. Para Hearing his words. Kacha renounced every thing went to a lonely place. Brihaspati never felt sorry for Kacha's separation because the great souls remain steadfast in meeting as well as parting. After eight years in a big forest Kacha met his father, who embraced him with all affection after his son worshipped him.

Kacha :- 'Father, I renounced all since eight years. So far I am not at peace absolute.

Brihaspati :- 'Renounce every thing.' So saying he went away to heaven. Kacha then left his tree-bark-dress also and became as pure as the sky at the time of Sunrise devoid of stars the Moon etc. For three more years he lived in another forest naked in a cave to protect himself from the inclement weather etc. He met his father again and felt sorry for his inability to be at peace. Brihaspati said 'The mind is the all in all. Renouncing it is renouncing every thing. Renounce it and be happy. , So saying, he disappeared. Kacha tried his best to find out the way

for the renunciation of the mind. Unable to find it out, he thought of his father. 'The group of things like the bodies etc is not the mind. Then why should I vainly renounce the dispassionate bodies etc. I Shall go to my father to know as to what constitutes the mind. Then I will renounce it,' he thought and went to his father and requested him to tell him the nature of the mind so that he will renounce it for good. The father replied that the ego in man is called the mind.

Kacha :- 'Father, how can ego be the mind? It is an impossible task to renounce it, I feel. Tell me how to renounce ego

Brihaspati :- 'Son, there is no difficulty at all. To conquer ego is easier than crushing the flower and closing the eye. The ego is the result of ignorance; it can be conquered by knowledge. Just as the illusion is false, ego is false; like the ghost to the boy, though it is non-existent, it appears to exist. The serpent in the rope, the water in a mirage and the ego in man appear falsely. Like the appearance of double-moon to the diseased eye, ego appears as existent though non-existent. What is existent is only the Atman, the One, the beginningless and endless, as pure as the sky, the form of experience to all and only the Chit. Ever and anon, in all beings, in the form of lustre, the Atma alone, like water in the moving waves of the ocean, exists. Ego can not be in such Atman' Can water come out of fire? Drive away the vain thought and belief that exist as 'I' 'he' 'this' 'that' etc. Indivisible by time, place, etc. the all-pure, the Ever shining, the all-Spreading the source of all, inclusive of every thing, non-dual, the only Chit, the Pure Atman you are. Just as the essence of flowers, fruits and leaves is the vegetarian juice, you are the prop of all the worlds. You are the Chidatma the all-pure, eternal' endless and the form of eternal happiness is yourself, The Full, the Indivisible' the non-dual, the only sat you are devoid of ego, the divisible and the false. (1-41)

112. The story of The False Man

With this best instruction from his father. Kacha became a jivanmukta. Rama, like Kacha giving up ego and attachment, breaking asunder the knots of the heart, cool-minded, devoid of vicissitudes, be happy. Realise that aham or ego is utterly false. Hence there is no question of accepting it or rejecting it. Will there be the acceptance or rejection of the horn of the hare? When ahankara is impossible, where is birth, growth or death? Who sows the seed in the sky and who gets the fruit thereof? You are the only Chinmatra, devoid of any other particle devoid of samkalpa, the form of all things, the all-spreading, quite smaller than the atom and devoid of mind. Just as water is thought of as waves, gold as ornaments you, the Chinmatra are thought to be the form of ego. The whole illusory world is existent due to ignorance; by knowledge, every thing appears as the Brahman. Give up the idea of dualism and non-dualism; catch hold of the residue; be happy in it. Like a false man, do not be sorrowful. The illusion of the world is very strong becoming impossible to get rid of. Just as the sarat season destroys mist, knowledge destroys it.

Rama; 'Sir, like the Chaataka bird which is afraid of the absence of rain, and which will be most pleased with the fall of rain, I am very happy inwardly by drinking the nectar of your knowledge. My mind is cool as if it is drenched by the nectar. I am above all riches and fortunes. But I am not contented with your words just as the chakora bird is not contented with the rays of the moon. Though I am contented I want your words more and more; who will not desire the nectar-drink again and again? please tell me who is the false person, who makes asat as sat and sat as asat?

Vasishttha :- 'Hear a humorous story which I will tell you now as regards the false man. Full of illusions, as idiotic as a child

dunce and rogue, there was one. Like the tuft of hair in the sky, like water in mirage, he was born at a lonely place and lived alone. There were none else; what he saw was false other than himself, but he does not know it. After growing there, he thought 'I belong to the sky. I am the sky, the sky is mine; hence I will protect the sky firmly staying'. So thinking, he built a house for the protection of the sky. In the sky of the interior of the house his belief that he protected the sky lay. He was pleased with the sky in the house. In course of time, the house collapsed just as the rains collapse with the dawn of the sarat season and the wave with the blow of the wind. He began to weep thus; 'Alas, oh the sky of the house, you are destroyed. Where did you go in a minute? You, the pure are destroyed thus'. Then he dug a well and he was immersed in the protection of the sky in the well. In course of time, the well was covered up by dust and mud. He began to cry again. He next created a pot and immersed in protecting the sky in it. In course of time, it was broken. In whatever he used to protect the sky, it was destroyed. Thus he created the Kundakasa, the Balakasas, Chatusslakasa, Kusoolakasa etc. In course of time, all were destroyed. In the vain bid to protect the sky, a long time has passed away. Thus the false man falsely thinking that the sky in the house, well and pot etc as himself, with attachment and worry at their destruction and releasing himself from it, he spent the time. (1-35)

113. The Protection of the Sky

Rama :- 'Sir, who is that illusory man? What is the meaning of the protection of the sky ?

Vasishtha :- 'The, false man, quite illusory, is ahamkara ego born from the sky. The sky in which the world exists is endless. Before creation it was a vacuum, asat, false. The illusory sky from which the ego is born has in it the Brahman, the form

of the real source existing. From the illusory sky existing in the Chidakasa, is born this ego like movement in wind. Though it is not the Atman, it assumes the Atman, grows in it and creates many falsehoods like 'this I like and this I dislike' etc. It tries for the attainment of likes and for the rejection of dislikes. Trusting that the physical body which is Anatma as Atma, trying to protect it, it becomes confused; while the previous bodies perish, it creates future bodies of innumerable types. This ego is the false man, quite illusory. He is false but by illusion appears to be real. Creating bodies like the well, the pot, the quadrangle house etc and trusting the sky in them by illusion as Atma and it, the ego protects it. These are the names with which the ego deceives the Atman: Jiva, buddhi, manas, chitta, maaya, Prakriti, samkalpa, kalpana, kala, kala etc. It thus becomes many, wears thousands of bodies and expands by the things created by itself, in itself. In the full Brahman, this false man ahamkara creates the Bhootaakaasa and the world; it experiences innumerable joys and sorrows by it. The false man taking the pot etc as Atma, protecting the sky in them experienced many sorrows; like him Rama, do not experience such sorrows. Who can protect the Atma, grasp it which is more endless than the sky, more all-spreading, pure, subtle, auspicious, and holy? When the body, is destroyed only the sky of the heart, is destroyed, fools thinking that the Atma is destroyed vainly weep bitterly. Even if the pot etc are destroyed, the sky remains safe; even if the body is destroyed, the soul remains intact; it is eternal, indestructible and unattached. The Atma, the only pure Chit, the sky-pure, the smallest atom and the greatest one at the same time will never be destroyed like the sky. It is never, nowhere, is born and it never nowhere gets destroyed. It is the form of the world. The Atma is the Sat, the One, the Calm, devoid of beginning, middle and the end, with no likes and

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dislikes; Knowing this, be happy' Give up the ego, the source of all dangers, the transient, never independent, the arch enemy of Viveka, the ignoble, ignorant, inclusive of all passions. by knowledge and remain firm in the residue, the glorious state of the Eternal Atman. (1-21)

114. Attainment of the highest End, Paramartha

Rama, first from the Paramatma the mind, at the beginning of creation always in contemplation and the cause of the wide creation was born. It is in the Paramatman being the cause of other creation till now. It is in the Paramatma just as fragrance is in the flower, the wave in the ocean, the rays in the Sun. The mind forgetting the unseen knowledge of the Self being the origin of the creations of the world, is in existence; it has not come from elsewhere like the serpent in the rope. One who thinks that the rays of the Sun are different from the Sun they appear to him so. Only the ornaments appear to one who thinks of ornaments only and not gold. One who thinks that the rays of the Sun are not different from the Sun looks at them as the Sun. He is called Nirvikalpa, devoid of vikalpa, difference. One who thinks the waves as different from water will not see water but the waves. One who thinks that the waves are not different from water, will have water in mind and not the waves. He is called one devoid of difference. One who thinks that the ornaments are not different from gold finds only gold and not ornaments. He is called vikalparahita. One who takes the flame as different from fire sees only the flame not the fire. He is called Nirvikalpa. One who finds the difference sees only the flame not the fire. One who is devoid of vikalpa is called a Mahatma. He is the undoubtful; he is the realiser of the Self. He will never take things of vikalpa as true. Rama give up the idea of manyness and be firm in oneness, the only pure chit, witness, the only thing in and out, the only one reality, Like

the wind exhibiting the power of movement, the Atman exhibits the power of creating and spreading the worlds as the mind and thinks it different from the Atman. As the all-mind desires, it becomes so in a moment. It is the mind that attains wormhood, creator of the worlds, the Meru Mountain, the mind, the jiva, ego, chitta etc. as per its samkalpa. By its samkalpa, the mind becomes the world in the form of oneness, dualism etc and attains manyness. By samkalpa the whole world appears; it is neither true nor false; it appears as a series of dreams, as neither this nor that. Just as the kingdom of the mind of the jiva appears, so the wide kingdom of the mind of Brahma is existent. When the real form is contemplated the illusory form disappears. Though the ocean is nothing but full of water, it appears as waves ripples, foam, bubbles; thus the world is nothing but the paramatma, but it appears as the drisya appears as many with many forms and names. Just as the ocean appearing as the waves of big and small size, is only water, the jiva also is the doer of thousands of deeds, except moving the mind, does not affect the Chaitanya. Therefore, you also leaving aside the wretched, difference, walking, hearing, seeing, touching, smelling; talking and sleeping etc, you will not find any peculiarity in the form of your real Atma. Contemplating on the truth, whatever you do or see all that is nothing but the pure, the all-spreading Chinmatra; The real form of Chit, the root of all, exists in the form of all things. There is nothing else than that. All that appears and spreads far and wide is nothing but the Brahman. When all is the Brahman and when there is no scope for creation in it, how can there be false ideas like this is different and this is different? When there is only one Chaitanya, where is some thing else to be known? Then where is bondage and liberation? Rama, give up the wretched idea that this is bondage and this is liberation by all means, conquer all the senses like talk, attending to affairs

that fall on you, be calm, self-controlled, devoid of attachment and interest, pride and ego, shine resplendent as Mahatma the great soul. (I-30)

115. The Three Vows

Vasishtha :- Rama, be Mahakarta (the Great Subject) Mahabhokta (the Great Enjoyer) and the Mahatyagi (The Great Renouncer) driving away from you the doubts of all sorts, with courage of conviction, remain firmly in the Brahman.

Rama :- 'Kindly enlighten me as to who is a Mahakarta Mahabhokta and a Mahatyagi.

Vasishtha :- 'Rama, when requested by Bhringisa, Lord Siva gave three vows to be strictly observed to him. He observed them and became happy. On the Northern peak of the Meru Mountain, brilliant like the flaming fire, Lord Siva was with all his retinue. Bhringisa with folded hands and effulgence asked Siva thus: 'Revered Sir. Kindly answer me. I am falling into illusion whenever I think of the creation of samsara, quite fickle like the wave. Pray tell me how I can be in this dilapidated house of the world, happy by thinking of which thing, the greatest.

Iswara :- 'Dear Bhringisa, driving away all your doubts, be a Mahakarta, Mahabhokta and Mahatyagi remaining firmly in the Brahman.

Bhringisa :- 'Sir, kindly define the terms Mahakarta, Mahabhokta and Mahatyagi.

Iswara :- 'He is the Mahakarta, who fully realising that the Atman has no subjectivity or other qualities attends to the deeds good or bad that fall upon him, with absolutely no doubt or hesitation whatsoever. He is the Mahakarta who performs his duties only for the sake of the world, with no desire and no pairs of opposites like attachment and anger, joy or sorrow, just

or unjust. He is the Mahakarta, who observing silence, always meditative, devoid of egoism, pure, devoid of jealousy etc and who acts without any emotion. He is the Mahakarta, whose mind never gets confused in acts good or bad, worrying about its justness or unjustness. He is called Mahakarta, who always remains dispassionate looks at as a witness, does acts with no desire. He is called Mahakarta, whose mind has the virtues of equality and purity of mind, devoid of hastiness or joy and not sorrowful in the states of joy and sorrow. He is the Mahakarta who acts with grit, mind dispassionate, always thoughtful and contemplative and wise. He is Mahakarta, who is reckless, disinterested, in doing acts compulsory or optional without thinking that he is the subject, which is instigated by others and always remains equal-minded. He is the Mahakarta who is calm by nature and who who acting inauspicious or auspicious never leaves equality. He is the Mahakarta whose mind remains equal in birth, growth, existence, decay and destruction.

He is the Mahabhokta, who never hates any body, never desires anything and who enjoys every thing that falls upon him. He is the Mahabhokta, who though accepts by the senses but never accepts from the point of view of the Atman, who physically acts but never acts from the point of view of the Atman, though enjoys all but never enjoys any thing as he ever contented. He is the Mahabhokta, who desireless like a witness looks at the affairs of the world, He is the Mahabhokta, whose mind never gets confused or disturbed by the joys and sorrows of victory and defeat and gain and loss in affairs. He is the Mahabhokta, who treats as beautiful old age death, danger, kingdom, poverty from the point of view of the Atman. He is Mahabhokta who treats equally great joy as well as great sorrow just as the ocean accepts all waters equally. He is the Mahabhokta, from whom virtues like non-violence, equality contentment

etc quite naturally emerge like the rays of the moon emerge from the Moon naturally. He is the Mahabhokta who relishes equally all sorts of tastes good and bad. He is the Mahabhokta, who treats equally the juicy as well as the non-juicy things, coalition as well as non-coalition equally and who is the Great Soul of equal mind. He is the Mahabhokta who has all equality towards sweet, sore and hot substances and towards the auspicious as well as the inauspicious things. He is the Mahabhokta who never discriminates the eatables and the non-eatables without any desire or repulsion takes in all. He is the Mahabhokta, who treats equally danger riches, joy, the worst and the best.

He is the Mahatyagi, who renounces the right and the wrong joy and sorrow, birth and death with mind filled with the ever-joyfulness of the realisation that every thing is false. He is the Mahatyagi, who renounces all desires, all doubts, all actions physical, mental and all decisions knowing that the objects are troublesome. He is the Mahatyagi, who renounces from the depth of his heart the power of the body, the senses and their sorrows. He is the Mahatyagi, who firmly establishes in his mind the ideas 'I have no body I have no duties imposed or prohibited, acts of liking and disliking' He is the Mahatyagi, who renounces the righteous and the unrighteous, the acts of the mind like contemplation etc., the talks of the tongue and all such things from the heart of his heart. He is the Mahatyagi, who realising that the drisya, the seen world is false in full by the glory of his knowledge.

Rama, get at this spiritual state of thought to get rid of sorrows.

Nityoditam vimalaroopamanantamaadyam, Brahmaasti netaralakalanam hi kinchit

Ityeva bhavaya niranjanatamupeto, nirvaanamehi sakalamas-
lasantavrittih.

Attain the form of diseaselessness, be firmly of the idea that all and every thing is the Brahman, the ever rising the ever immaculate, the ever endless and existing from times immemorial and there is absolutely no creation of any kind in it; thus get red of all filth of false creations and attain Nirvana. salvation.

Anaamayam Brahma samastakalpakaryaikabeejam parama-
tmaroopam

Bruhascha tedbrumbitasarabhavam khamastibhateebhayadan-
gakinchit.

All that you see is the Brahman, the form of Paramatma the seed of all actions of all kalpas-All the sumtotal of the things with wide and wide creation and growth is the Chidakasa.

'Anyatkwachitkinchit idam kadaachit na sambhavatyeva
sadasat cha.

Ityeva saadho drudhanischayontah sthitwa gatasanka
Vilaasamaasswa

Firmly establish in your heart of hearts that there is nothing else sat or asat different from the Brahman, small or great: drive away all doubts: be very happy.

'Antarmukhahsansatataam samastam
Kurvanbabishtamkhalukaaryajaatam

Na khedamaayaasi kadaachideva
Niraakrutaahamkruti taamupaishi.

Rama, if you drive away abam, ego from you and always look within the Brahman, the outward affairs eventhough you are immersed in will never give you sorrow of any kind big or small. (1-43)

116. The qualities of cooled mind

Rama :- Kindly let me know the qualities of the mind cooled down.

Vasishtha : When the mind begins to cool down, when the sin is destroyed by the fire of knowledge, just as the lotus is unaffected by water it remains unaffected by the defects of kama, krodha etc. On the other hand, virtues like self-satisfied happiness, friendliness, compassion etc. make the face and mind of the pure soul bright and brilliant, when the mind cools down, the knots of vasanas slowly get loosened, cut into pieces. Anger disappears. passion gets weakened. Desire disappears; avarice runs away; the senses will not trouble or torment; sorrow gets lessened. Worries will not increase; Joys do not give pride. Evenness that destroys worries reigns supreme in the heart. Even the minute signs of joy or sorrow appear on his face only momentarily. The moment they are realised as false, they will not touch the mind. The cooled-minded even the gods worship. The evenness, the cool moonshine appears on his face. The cooled-minded person naturally bears a calm, dear, worshipful, uninimical, humble, full of lustre and very pure body, naturally. To the egoless great souls the illusion of samara, however great or powerful or peculiar by riches or poverty does not cause joy or sorrow. Acquiring this Self-knowledge, that easily destroys all dangers, quite passible by the brightness of the bright, one who never falls into the abyss of moha is lucky; one who falls into it is the most ignoble creature.

One who wants to repose in the joy of ever-blessedness of the Atman crossing over the great ocean of samsara. the source of all sorrows causing births and deaths again and again, must concentrate contemplating. who am I ? What is this world ?

What is Self-knowledge ? What is the use of the pleasures of flesh ? This Self-enquiry is the best method. (1-12)

117. The Conversation between Ikshwaku and Manu

“Rama. I will tell you how your original grand grandfather king Ikshwaku attained salvation. While he was ruling his vast kingdom, he once went to a lonely place for contemplation and began to think thus : What is the cause for this drisyaprapancha the seen world which is the source of all illusions like old age, death, confusion worse confunded, joy sorrow etc. But he was unable to understand it. He requested his father God Manu, who came from the world of Brahma to his court after worshipping him ‘Father, It is your grace that made me question you thus Where from has the creation of the world come into existence ? What is its nature real ? What is its numerical capacity ? What is its with and breadth ? Who when created this ? Like a bird caught in the net. I am caught in the labyrinth of samsara. How can I get out of it?

Manu :- “Ikshwaku, you asked me this pertinent question after a very long time: it cuts asunder all dangers and calamities. It is the essence of all essences. All what you see it is really non-existent; it is like the town of the Gandharvas. water in a mirage. false. That which is not seen is not in existence. That which is beyond mind and the five senses, that which is beyond words, and that which is indestructible that alone is existent. That is called the sat, the Atma. The series of creations that comprise the drisya is the reflection of that great mirror Chida. tma. Those suggestive forces naturally born from Chidatma, called the chidaabhassaas attained the form of the Brahmandas. Some of them became the elements like the earth, water, the sky etc. Some took the form of the four kinds of beings. This is the state of the world. Here there is neither bondage, nor liberation

There is only the One Brahman, changeless. There is neither oneness nor duality in it. The most essential Chidatma is verily appearing as the world, expanding.

Aekam yadha sphurati varitarangabhangaih
 Aevam parisphurati chinnachakinchideva
 Twam bandhamokshalane pravimuchya doore
 Swasthobhavaabhavabhayo abhavasara aeva.

The one water appears as innumerable waves thus the one Brahman appears as innumerable world - creations of different kinds. As the differences are illusory they are false, non-existent. Therefore, drive away far far away from you the very false illusion of bondage and liberation. Be devoid of all fears of samsara. Be the Brahman, the essence of fearlessness. (1-15)

118. Ikshwakumanusamvada, Ikshwaku and Manus Conversation.

The Chinmatrasamvit, the knowledge that every thing is nothing but the Chit, reflected in Avidya, peculiar with various vicissitudes, turning towards samkalpa becomes Jiva just as water becomes waves. The jivas roam in the samsara created long before. In reality, the illusion of joy and sorrow is in the mind not the Atman; Though the monster Rahu does not appear, he is seen by the Moon who is caught by him; thus the Atman is unseen; it is in the form of experience but it is seen by the inner mind set to Self-realisation. This Atman Parameswara is seen by the intellect which is devoid of egoism and attachment but not by the sastras and not by the Gurus. Just as the passers-by look at the way with disinterestedness the senses must be treated so without any ego or attachment. The body and the senses must neither be worshipped nor rejected; they must be kept happy with things; that come to them unasked. The body and senses are only of things; they must be kept at

a long distance; be fully cool minded and ever rest in the Atman. The idea that 'I am the body' binds one to samsara ; therefore one should reject that idea. The idea that I am nothing else I am only the Chit subtler than the sky always prevalent will never bind one to samsara but liberates him from it. The sunshine exists in pure water in and out: the Atman is in and out of every thing. The ornaments of innumerable kinds appear with peculiar shapes ; but gold only prevails in all; thus the objects of the world due to illusion appear as innumerable forms and kinds, but the Atma in all of them is one and the same. Surrounded by the sea-fire, badaba, the rivers of innumerable worlds, full with the waves of beings flow towards the fearful ocean of desire kama: In spite of it, the ocean of time never satisfied with the devouring of the innumerable worlds till to - day, has the Atman as the great Agastya. Destroy the idea of Atma in the body and senses, the drisya the form of Anatma the non-Atma, get into the chariot of nirvasana, secretly and be ever happy. Forgetting that the baby is sleeping sucking her breasts, the lady begins to weep for the baby; thus forgetting the Atman, remaining ever in his own mind, the jiva weeps for the Atman, by illusion. Without knowing that the Atman is deathless, diseaseless indestructible, the jiva weeps I am dead; I am helpless; I am destroyed when the body is destroyed. By the movement of water the river appears in the form of many waves etc. thus the Chitbrahma, by its samkalpa grows as innumerable works and deeds. Be devoid of sankalpas ; keep the pure mind in the Atman ; do acts that fall upon you and be really non-subjective; as the Atma is actionless, be ever absolutely happy, well-situated and rule over the kingdom that fell on you(1-18)

119 The Same Continued

The Paramatma, the Brahman, by the power of his avi-

dya in the form of creation, doing acts of creation, like an ignorant boy plays in it. He by the power of Vidya, knowledge performs the action of destruction, exists in his own Self. The power by which he is bound is born in itself; moreover the power of his liberation also is born in him by itself. The Sun, the Moon, the fire - burnt iron have their lustre : the trees have their leaves, the streams have their water-drops created differently ; thus in the wide wide Brahman, the worlds, the mind, etc are differently created. Though all is the Brahman appearing as different from the Brahman becomes sorrowful to the ignorant. How peculiar is this illusion which deceives the world, Though the Atman is in every particle of every limb, the jivais unable to find him out. Firmly believing that the world is the reflection of the mirror of Chit destroying the desires in him one who wears the shield of hteAtman, which is impetrable becomes happy. One should firmly believe that all is the wide, wide, vaccum-like Brahman of the form of Chit, having no ego and thinking that the existing things are non-existent. This is fine: this is not fine, this idea of difference is the seed for all your sorrows. By the fire of equity, burn this seed; there is no place for sorrow. Destroy the idea of the beautiful and the ugly, the creation of difference in your heart of hearts by great self-effort by the practice of samadhi and by the weapon of the forgetfulness of all drisya. By non-thought (Abhavana) of thought (drisya) cut off the thick forest of actions attaining the Brahman, subtler than the sky, be happy destroying all-sorrow.

First be full with discrimination ; destroy by samadhi, all the external creations; spread the entire world with the Full Atman be devoid of difference; attain the highest happiness; destroy the disease of samsara; have the body of Chit only, that is calm, the One and the most immaculate, be happy devoid of the fear of Samsara. (1-11)

120 The Seven Stages to Life

By the association of Sastras and saintly men, one must first increase his prajna. This is the first stage of the Yogi and the yoga. The second is Vicharana (self-enquiry) and the third is asangabhavana, the idea that Atman is not associated with any thing. The fourth is vilaapani, the stage of the destruction of avidya, the source of all vasanas. In the fifth stage, the yogi attaining Jivanmukti remains as half asleep and half-awakening : This stage is the form of bliss and is full with the pure Consciousness. The next stage is the stage like sound sleep, naturally full with unending joy and the experience of the form of the Brahman. The next stage is above this stage tureeya and is called above tureeya stage in which the experience of the form of the Brahman and the tureeya stage also are absent except the liberation stage in which every thing appears equal, pure and elegant. This stage is above Nirvana stage. If this stage becomes perfect, one attains videhamukti. This is not the subject for the living Yogis. The first three stages are of the form of awakening: The fourth is said to be dream-like : in it the world appears as a dream. The fifth is said to be of the form of sound sleep since one becomes identical with the Atman, full with bliss. The sixth is called tureeyapada as in this stage one has no knowledge of other things present but immorse in the original form, the swarupasthiti. The seventh is the stage above tureeya. This is beyond the reach of mind and word and is the form of Self-luminosity. In this stage the Yogi is liberated undoubtedly as the Yogi becomes all-equal minded and everything disappears from the mind. Either joys or sorrows born of the enjoyment of pleasures will not affect his mind. He will be of the opinion 'let this body remain or fall down, 'One who remains as the enjoyer of self thinking that I am neither dead nor alive; I am neither

sat or asat. He is called the Jivanmukta. The yogi never feels sorrow of any kind thinking that. 'I am only the chit, nothing else engaged in affairs or not, an House holder, sannyasi or forest-dweller' he is never sorrowful knowing full well that, 'I am not immersed in samsara not have any attachment with it; I am devoid of old age, attachment or anger or vasanas I am pure Chidakasamatra. I am devoid of beginning or end, I am ever pure, ever intelligent, ever awakened, I am ever devoid of old age, death I am absolute peace I shine resplendent always equal everywhere Knowing this one will be happy. The yogi never grieves thinking and knowing fully the meaning of 'in the tips of green grass. in the sky, in the Sun in men, in serpents, in gods, the sat I am; I am the only Chit Realising the glory of paramatma feeling I am all spreading power above, down, the middle and underneath, one never feel the sorrow of death etc. One who enjoys a thing without any vasana is all-joyful one who enjoys a thing with vasana, when joy dwindles, he shall have only sorrow. Joys and sorrows are inseparable; one who enjoys a thing without vasana or with subtle vasana that does not give him joy, nor sorrow when it is gone. Acts done without vasana mindedness will not harm one just as a boiled or burnt seed will not sprout The pure 'consciousness which becomes one with the senses can never be the subject' the enjoyer as that pure consciousness is quite different from ego etc. It is full with the coolness of the Moon; like the Sun it spreads its lustre of Chit itself. The gust of wind of knowledge drives away far far away, the hill of cotton of the body-cotton plant in the form actions done or to be done, to an unknown destination. The great craftsmanship of the jivas due to constant exerciselessness is destroyed in course of time. But the art of knowledge grows ever when once its seed is planted in the heart like the grain planted in a fertile field In all lakes, tanks, rivers

and ocean, only water is found thus, in all things, only the Atman in the form of the world is There fore, know that the whole world is devoid of various peculiar creations know it as the only sat, the Brahman (1-26)

121 The same continued

As long as there exists the desire for the pleasures of the flesh, which exists due to ignorance, so long the Atma has the states of the jiva Discrimination drives out the desire for pleasures then the Atman leaves aside its Jivatva and becomes the diseaseless Brahmatwa. Do not get bound yourself like the pot by the rope of worry or sorrow to the mechanical device, which goes up and down, down, and up to fetch water. This is mine. I belong to him, those who are entangled in this labyrinth of samsara will always be going down and down. Those who reject for good the ideas I belong to him, he is my relative. I am this body by Self-realisation will go higher and higher. Get at the Atman, the form of self-luminosity and see the Chidakasa only which fills the length and breadth of the entire creation with all its fullness When the Jiva realising this sees the form of Chit, the all spreading the indivisible Chit, he crosses over the ocean of samsara and becomes One with the paramatma. What Brahma, Indra, Vishnu, Varuna, Iswara, etc try to do is being done by my Chit body. What the great Sastras say whenever and wherever is all true because the glory of Chit is endless and unobstructable One who attains the chinmatratwa, conquers death, gets his mind cooled down attains the highest bliss peerless. The world is not a vacuum not a non - vacuum; it is neither the form of the chit nor a chit It is neither the form of the Atma nor Anatma It is under finable, So thinking be the form of the real Brahman, By the attainment of this reality of the Atman the Prakriti, nature vanishes This is moksha liberation. It is not the name of any country or any time; it has

no other form, than the attainment of the form of Self. By the disappearance of the illusion of aham, ego. Prakriti also vanishes. Moksha is the realiation, the reality of the Atman.

Prasaanta saastrathavicharachaapalo, nivrittanaanaarasakaa-
vyakoutukah.

Nirasta nisseshavikalpayah, samassukhati saswataatmakah.

The Jivanmukta, whose fickle-mindedness in going through innumerable meanings of Sastras vanishes, whose inexhaustible thirst for drinking the sentiments of innumerable kavyas, poetic fancies, whose innumerable Vikalpas are extinguished and who is the form of Oneness and equality shines resplendent in the world with all joy and happiness with the form of eternal bliss of sat and Chit, (1-14)

122. Manu's Exhortation to Ikshwaku

The Jivanmukta is dressed by some one, he is fed by some one sleeping where he pleases, he enjoys like an emperor. He gets rid of the machinery of the Sastras, caste, stage of life, laws of behaviour etc, like the lion from the cage, he comes out of the world. Enjoying the happiness endless and very pure, beyond description in words leaving behind the ephemeral happiness of the senses, he attains an ever fresh new glory like the sky in the sarat. With depth of mind and thought, always pure never falling from the state of everjoyfulness, he takes refuge in the Self playing with the self overjoyfully leaving aside the fruits of all actions, always self contented, with no prop other than the self, he lives unaffected by good and sin, joy or sorrow etc. The crystal by reflection never gets changed; the Jivanmukta remains unaffected by the joy or sorrow of his past actions. Living amidst people he neither gets elated by honour nor dejected by insult like the reflection of a man, praised, honoured or worshipped, un-

praised unhonoured and unworshipped, he remains the same he follows strictly all laws of behaviour some times and never follows some times. He is afraid of none; none is afraid of him. He never shows attachment, anger, fear; joy some times some times he plays with them. Even a great intellectual can not find out the depth of his Self-knowledge. In the day to day affairs he will be within the reach even of a boy. Leaving the body in a sacred place, in the house of a paraiah, or never leaving the body, or leaving in a moment, all are equal to him because he is never body-minded. The moment he gains knowledge, he is liberated; it is the illusion of ego that causes bondage; when it is destroyed by knowledge, it is liberation. One who desires glory or great benefit, he must worship by all means such a Jivanmukta, salute him, lie prostrate at his feet, visit him again and again, praise him. The great souls of Self-knowledge who are devoid of the disease of samsara, deserve all devotion and respect: the glory that is won by it can never be achieved by sacrifices, visits of holy places, doing severe penance and giving innumerable alms."

So saying, Manu went to lord Brahma. Ikshwaku following his instructions strictly, attained firm Self-knowledge (1-15)

123. The special glory of the Knowers of Self

Rama :- 'Will the Jivanmukta possess any siddhis like the going in the sky etc ? Will he have anything special ?

Vasishtha :- The knower will not have any particular interest in the Siddhis as he is all contented, ever-peaceful, and ever stays in the Self. People attain siddhis of going in the sky etc by spells, penance, practice etc. As the Jivanmukta sees every thing as Self and so he will not find the getting of siddhis as a speciality. They are in vogue already; they are not new. As the Jivanmukta is the all-Atma, all siddhis are his. He need not get

them again. The knower of the self will never be foolish: this is his speciality. His mind will always be calm as he is the renouncer of everything. The dispassionate mind will always be pure and calm. He will never immerse in things vain. The sign of the Jnani, who is signless, calm-minded, the non-possessor of long illusion of samsara is the dwindling day by day of the dangers caused by desire, anger, avarice, illusion and sorrow. (1-6)

124. The story of the hunter of animals

Rama, just as a Brahmin falls in love with a non-brahmin lady, leaving aside his virtuous brahminhood accepts the non-brahminhood, the Iswara forgetting his ever fresh eternal pure bliss, as he joins the mind etc becomes a jiva. In every creation without any reason like the town of the Gandharvas, with the movement of Hiranyagarbha two kinds of beings appear. All jivas first coming out of Iswara, by their various actions experience the auspicious and the inauspicious births. First all jivas come out of the Paramapada without any reason. The cause and effect the births and actions of jivas are so. The actions of the Jivas later become the cause of their joys or sorrows. The cause of action is the samkalpa born of the idea that the body is the soul. The samkalpa is the cause of bondage; therefore have no samkalpa: having no samkalpa is liberation; hence, practise it. Slowly and steadily leave aside the stages of samkalpa always never fall in the illusion of the taker and the taking be ever on the alert. Be neither the taker nor the giver: immerse yourself in the form of the Atman. Your attachment for the objects, on which the senses always fall is bondage; non-attachment is liberation. If you are interested in anything that is tasteful to you and if you are attached to it, you are bound; if not you are liberated.

Therefore, develop no taste and hence attachment to any thing in world from the lowest grass-piece to the highest body

of the very creator Brahma. Whatever you do, whatever you eat, offer in the fire, giving as alms, in all those things, actions, you are neither the subject, nor the enjoyer, but only the witness. you are the desireless, unattached one taking interest only in the Atman. The real knowers, the great souls will never grieve for the past never bother for the future but accept the present the effect of their past action. Avarice, passion, pride and other such vicissitudes are in the mind: therefore, the wise win the mind by the mind. Just as iron is cut by iron, cut off the mind by the mind for the destruction of the illusions of the mind. The experts remove dirt by washing in dirty water; forbid or remove the arrow by the arrow and poison by poison. The jiva has three forms-the physical the subtle and the eternal Chaitanya. Leave aside the first two and worship the third, The physical body with hands and feet etc. runs after pleasures of the flesh, it is for that; this is his physical body. The subtle form of the Jiva is the mind, by the samkalpa of which the worlds are created. The beginningless, endless, the true, the Only Chit, the changeless, that which creates power to the world is the third para form of Jiva. This is the Tureeya, Chit, pada, Treat this as the Atman and not the other two.

Rama :- Revered Sir, kindly elaborate the form of the Tureeya, which is unseen in the waking dreaming and sound sleep stages.

Vasisshta :- The Tureeya or pure Consciousness state is the state in which the ideas of ego and non-ego, sat and asat, are rejected and never immersed in them; that which is pure, equal and impassionate, The state of Tureeya is that in which the state of the Jivanmukta is that of a mere witness which is pure equal and peaceful, As there will be no samkalpas, the tureeya is neither a waking state, a dreaming state, nor sound sleep state

as there will be no jadatwa, inanimation. That which is completely annihilated and absorbed to the Jnanis that state or the world is Tureeya. To the ignorant, the world remains forever, the created idea of ego when completely vanishes, when all equality is firmly established, the mind becomes cool and calm; then it has the tureeya state. I shall give you another example; then though you are enlightened, you will be more so after hearing this: In a certain forest there was a saint immersed in penance. A hunter striking a beast with an arrow, following the running deer asked the saint Sir, I wounded a deer; it came here running; I am not able to find it out. Where is it sir? The saint replied Hunter, we are saints living in a forest with the virtue of equality. We have no ego to understand the affairs of the world. It is the mind that does all actions. The ego-full mind in me is really calmed down. we do not know the waking dreaming and sound sleep stages we are in the Tureeya state in which there is no drisya at all. Hearing his words, not at all understanding him, the hunter went away. Therefore, there is no other state in the state of Tureeya-Tureeya is pure Consciousness devoid of various vicissitudes. In reality, there is that Chaitanya is. There is nothing else. The three stages, Jagrat, Swapna and Sushupti are the forms of the mind, The mind has three forms fierce, peaceful, and the dullard. The first is full of awakening, the second is full of peace and the third is dull. That which does not have the three states is dead mind, In it all that is equal remains. All yogis try to attain it. Be firmly established in the Atman, the Tureeya state which is devoid of samkalpa. Being there so, the sages became liberated, the difference vanishing and becoming great souls. (1-39)

125. How to be firm in the Tureeya State

Rama, the abnegation of all drisya is the essence of all Philosophy. In this there is no avidya, no illusion; there is only

the Brahman, which is beyond word etc and is all-peace, Only in the Brahman, the all-peace, the all pure, the Form of all, the same in everything and full with all powers and the form of Chidabhasa, as per their varied brains, created conclusions and are fighting with each other, some calling it a vacuum, some only Vijnana, and some Iswara etc. Kick off all their conclusions, driving away all drisya, destroying the mind, with all mental peace, mental equilibrium, maintaining, observing silence be firm in the Atman. Do your duties being in the waking state as one in sound sleep, doing things externally but inwardly not doing anything that fall on you. The existence of the mind is all sorrow; the non-existence of the mind all joy. Becoming the only Chit. never thinking of likes and dislikes see that the mind is annihilated, looking at the beautiful and the ugly be equal like a stone. By following this simple principle, you will be able to conquer samsara. Never think of joys or sorrows and their instruments, You will get endless joy.

Aapeena mandala sasaankavadantareva, Srimadrasaayanam-
ayah sukhameti tadjanah

Vijnaata sarvabhuvanatrayavastusaaarah, Kurvaannanaama
kurute paramabhyu petah

One who knows the essence of all things of all worlds, one who is full with the unending nectar of the bliss of the Brahman, one who attained the Paramatma, resembling the full and fascinating Moon, attains the joy of Jivanmukti. Though doing many things outwardly, inwardly he is no doer of anything. (1-10)

125. The Description of the Real form of Paramatma.

Rama ;— 'Sir, what is the method of practising the seven stages of life? What are the signs of the Yogis practising them?

Vasishtha:- 'Rama, there are two ways the pravritti and the nivritti for men to follow which lead them to heaven and salvation respectively. Hear their qualities. What is salvation without enjoying the pleasures? I prefer the samsara full with pleasures to salvation' thinking so one who performs all actions is called Pravritta. Just as the tortoise in a fierce situation expands and contracts again and again its neck, man also gets his births and deaths again and again and attains discrimination. He then thinks that the institution of samsara is useless, essenceless and dangerous and resists from performing non-beneficial acts. Stopping useless deeds and taking rest in ever peacefulness one becomes a nivrutta. He enquires in self how can I get rid of this samsara by renunciation. Then slowly he leaves aside pleasures, the means of pleasures and worries with discriminate renunciation. Then he will be immersed in the mind-cleansing penance, god-worship etc. As avarice vanishes, he becomes calm and cool. He never indulges in brutish acts; never finds fault with other and indulges in good deeds. He evades actions that hurt others and himself. He always has fear of sin and hatred for pleasures. He possesses a sweet tongue, friendly, dear, tender, fit speech as per time, place and situation. This is the first stage of life on the path of progress. He worships the good with mind, word and deed. He studies the science of salvation, brought from others. He will have a mind to cross over the ocean of samsara.

Then he enters the second stage, the vichaara. He then takes as Guru the best scholar famous in experience, practice, meditation, retention, good principles as per the Vedas and the Sastras. Learning words and their meanings exhorted by the Gurus, knows the deserving and the undeserving deeds, just as the householder knows the house clearly. Though possessing a

bit of attachment outwardly, he leaves aside in his heart of hearts pride, attachment, jealousy, avarice etc. Such a one with the aid of Sasira Guru and good men knows the secrets of the life thoroughly. Then he enters the third stage 'asanga' non-attachment, just as a lover enters the bed room of his dear lady and her flowery bed. Then he establishes in his heart of hearts the meaning of the sentences of the highest philosophy; he sits on earth or stone; takes rest in the hermitages of the penance-doers, studying the sciences of salvation, by blaming the course of samsara, he spends his long time. He lives in the forest with equilibrium of mind; decent life by non-association. Thus, he becomes more Atman-minded by the study of good sastras, doing good deeds. In this stage he experiences two kinds of non-association the ordinary and the best. I am not the subject; not the enjoyer, not the responsible and not the irresponsible thinking thus having no attachment to anything is the ordinary non-attachment. Every thing is predestined, everything is in his hands. In joy and sorrow, I have no subjectivity. The pleasures, the non-pleasures, the diseases, the non-diseases, the riches, the dangers, associations are for dissociations only, The mental worries are the diseases of it, Time is ever the devourer of everything, thus thinking keeping the mind unattached to anything is the ordinary non-attachment. Following this process with the association of the saintly and the dissociation of vulgar the wicked hearing and contemplating on good thing words and actions, by practising self-effort ever, keeping the Atma the end of samsara, the essence of all and the cause of all causes, and its knowledge at the tips of the finger like the fruit in hand. I am not the subject, Iswara in the subject; I have no effect by the past actions or the present actions, keeping this idea also far off, having peace within and silence is called the greatest non-attachment. To remain ever in the Brah-

man, which will never exist only in, out, up, down, in the quarters in the sky, in things or non-things, in animation or inanimation, but which is the form of Chit as luminosity having no other lustre, sky-like beginningless endless, never born, ever beautiful is the greatest non-attachment. The fruit of this stage ripens, fine with the joy-fragrance, with lovely leaves of desireless actions hanging at the top of the mind-lotus-bead, thick with thorns of obstacles, blossomed with the inner contemplative Sun. the moment the discrimination-lotus fully establishes itself in, The fruit is called 'asangasanga,' attachment to non-attachment. The first happy stage dawns with the association of the pure hearted great souls the acquisition of innumerable good deeds in the past births and luckily. Just as the seed sprouts, it must be protected by pouring water constantly, with the dawn of the first stage. it must be protected with discrimination. Just as farmer takes every care to protect the sprout, the sadhaka must take every care to make the dawn of the first stage grow with discrimination. If this is firm, it leads to other stages. If one cultivates this stage, the stage of great non-attachment, all the creations of samkalpa will be driven away.

Rama :- How can a man, a fool born in the lower caste, interested in pleasures and unable to get the association of the saintly attain salvation? If one dies in the first stage, the second stage or in the third stage what does happen to him?

Vasishtha :- Rama to the fool till he attains vairagya dispassion either by the association of the saintly, by his self-effort or by the principle of kakataliya, per chance, the samsara remains for him. With the advent of dispassion, one gets the good stage without fail. Then samsara vanishes. This is the essence of all Sastras, If one dies in the good stages of life

as per the stage, his past sin vanishes. Then he will be happy with the heavenly damsels in the aeroplanes of gods, in the towns of the rulers of the quarters, in the forests of the Me u Mountain. After the good and sin are experienced by pleasures and pains, such people are born on earth as Yogis. They continue their Yoga after being born in the houses of the pure, the rich, the virtuous, and the good as per the vasanas of the previous births. They go further from one good stage to another good stage. The first three stages are called the Jagrat, the waking, because as in the waking stage, all affairs appear with a difference. They appear in a state of being 'Aarya' the worshipped. They influence even fools in inculcating in them the desire for salvation. Doing duties and rejecting non-duties and attending to the present actions of etiquette, one becomes an Aarya.

He is called an Aryan, who behaves as per his traditional injunctions Sastras, and as per his mental contentment, he attends to his duties. This Aryata dawns on the yogi in the first stage, grows in the second and bears fruit in the third stage. One who dies in these three stages enjoys pleasures for long and gets again in the birth a yogi. By the constant practice of these three stages, ignorance vanishes, good knowledge dawns, mind becomes fully peaceful and the fourth stage is reached. In this stage, the yogi sees the world as indivisible beginningless and endless entity of absolute bliss. Dualism vanishes, non-dualism remains firm, the yogi sees the world as a dream. As the clouds disappear in the sarat, thus all doubts get clarified in the fifth stage called sushupti and the Yogi remains with the satta only. All-pleased, all-knowing, he will remain in the non-dual Atman. During this stage one may be attending to his outward affairs but he remains great as a sushupta and mind turned inward. Vasana, uneasiness, the world disappear to him; he appears as a good

sleeper to others. He next reaches the sixth stage in which he has neither sat or asat, ego or non-ego. Devoid of contemplation, without thinking of dualism, non-dualism devoid of doubts, of all sorts devoid of ignorance of all kinds, without thought he remains as a Jivanmukta possessing the body, he is liberated and is a Jivanmukta; remains calm as the lamp in a picture just as the vacuum pot in the vacuum sky, he becomes a vacuum in and out. In this stage, the yogi like the pot full of water in a sea, he lives full inwardly as well as outwardly, with a body wonderful outwardly but has nothing to do with anything inwardly. He is a nityasiddha, an ever realiser of everything, He next reaches the seventh stage called the videhamuktata, liberation after leaving the body. This is the final stage in the world of all stages. Some call this stage as SIVAM; some call it the Brahman; some call it the stage of the oneness of prakruti and purusha; some call it as they please. It is an undepictable stage. With the practice of these seven stages of life, there shall be no sorrow at all.

There is an elephant-lady; it is mad with ichor; it is slow in movement; it is fond of war; It has fierce teeth. It cries aloud. it causes great perils. If one kills that elephant, he will be successful in the seven stages. If not, even if he is a hero he can not enter the war-fields, the worldly riches.

Rama :- Sir, what is that maddened elephant? Where is the war-field? How can one kill it? Where is it roaming for long?

Vasishtha :- 'Rama, I want to have it' such a desire is the elephant-lady: it is in the forest of the body, which it makes joyful. The maddened senses are its children, fierce. She has a sweet tongue: it always is immersed in the mind-forest. Its two

teeth are good and bad deeds; the *vasanas* spread on all the four sides is its ichor; its battle fields are the places of its experiences of success and failure. This desire elephant kills the innocent poor beings in thousands. Its names are *Vasana*, *chestha*, *manas samkalpa*, *Bhavana*, *spruha* (subtle desires actions, thinking of, idea, remembrance, etc). It is all-spread, all-enjoyable form of objects; it is called *iccha*, desire; this elephant must be killed by a sharpened weapon, without any mercy by all means. As long as it exists lively in the heart of hearts in the form of all objects fiercely, so long the dreadful, dangerous, damaging disease of *samsara* exists, I desire to have it this kind of desiring mind is *samsara*; its annihilation is salvation. This is the very essence of all knowledge. The pure ennobling and happy exhortation bears fruit in the mind of the desireless, decent, pure men. like drop of oil cleanses the mirror, When the sense-objects are not meditated upon, the desire the seed of *samsara* does not sprout. The moment an iota of it is found, the perilous desire must be curbed or cut off by the weapon of senses-forgetfulness, just as the poisonous plants are immediately eliminated from the field. The *jiva* in whom desire spreads will never be rid of the *jivatwa* one who is immersed in the effort to eliminate from him the desire for the sense-objects will neglect everything else and lives in the *Atman*. This is called *Pratyahara* (forgetting the sense-desires) It happens in the beginning by concentrative effort; but later it becomes natural without any effort, By the bait of *pratyahara* catch hold of the desire-fish. The serious thought I must have this is *kalpana*, creation, forgetting the things is *kalpanatyaga*, renunciation of creation. Remembering the sense objects is *samkalpa*. The non-remembrance is the *Sivam*, the auspicious. *Samkalpa* is the remembrance of the previously experienced, as well as non-experienced. Forget completely the experience as well as non-experienced. their remembrance; exist in the hidden form. I ball out

again and again at the top of my voice raising both my hands that Asamkalpa is the greatest benefactor; none hears me; why? I do not know. Rama, give up the activities of all senses and the mind; be in utter reckless state; you shall get the state of Bhumananda, Paramanandapada, before which even the happiness of the kingdom of Brahma will be too small and too insignificant. The traveller who is bent upon reaching his destination quickly has his feet moving without any samkalpa, in the same way without any samkalpa, the yogi moves in his actions. Why, Rama, thousand words, to put in a nutshell, samkalpa is bondage; its absence is liberation. Observe the whole world as the ever ready form of chit, the unborn, the peaceful, endless, eternal the indestructible. be calm and very happy. Forget all drisya, be calm this is Yoga: be a Yogi. give up vasanas: do acts that fall on you: or do not do any thing if you are in samadhi. Forgetting all drisya is the annihilation of the mind: it is the yoga. Be immersed in the Atma you are so; be ever so. The oneness with the Atman, the all auspicious, the all-spreading, the all-peaceful, the form of knowledge, the unborn is all-renunciation. keep this idea in your heart of hearts, do acts that fall upon you. As long as the Jiva thinks of 'I' 'Mine' etc. he can never drive out his sorrows he gets rid of them the moment he never thinks of 'I' 'Mine' etc. Know this; do as you please. (1-102)

127. Bharadwaja's request; Valmiki's Clarification

Bharadwaja :- Revered Sir, kindly tell me whether Rama after bearing this asked for anything else or was he satisfied and enjoyed the highest bliss, full with all knowledge. Rama was the greatest Yogi, praised by all the worlds. He was the God of all Gods, birthless and deathless, the form of all knowledge, the

mine of all virtues, the keeper of Lakshmi by his side; the creator, the protector and the shower of grace of and on the three worlds.

Valmiki :- Hearing Vasishtha Rama, being equipped with all philosophy in essence, was unconscious enjoying absolute bliss, having the signs of the pure Consciousness, remained for a moment conscious of his real form of the ocean of the bliss of pure consciousness. As he was endowed with the eight virtues and the eight siddhis, desires were entirely absent from him. As Rama was one with the all-blissful Brahman, he could not say anything.

Bharadwaja :- 'Wonderful Rama attained the highest state. Can I ever dream of attaining such a state as Rama attained? People like me are fools, dullards, knowers of a little, and sinners. How can we hope to attain that state which is impossible even to Brahma etc in spite of their best prayers? Pray tell me how I can attain that absolute repose and rest? Tell me how I can cross over the endless ocean of samsara quickly.

Valmiki :- I told you every thing about Sri Rama as per the instruction of Vasishtha. Ponder over it with contemplation and self-enquiry and experience the joy. I shall aid you by telling you about the three states etc. The whole world is the creation of ignorance. There is not even an iota of truth in it. The wise said so; the unwise and the ignorant are in controversies. There is absolutely nothing else than Chaitanya, Pure Consciousness. Why do you bother about the fictitious world? I will tell you the secrets of the great aphorisms. By right practice become pure-minded. The happenings of the world again and again are said to be as sound sleep even in the waking state

In it, the lamp of Chaitanya with no blemish whatsoever is alive, waking. The whole world in the beginning, middle and the end is a vacuum; it exists only due to ignorance; hence the good and the wise do not care for it. Causing innumerable illusions the world, though false appears to be true like the town of the Gandharvas due to defect of Vasanas of endless nature. Why don't you take refuge in the auspicious chaitanya the plantain tree yielding fruits of pure nectar but take refuge in the poisonous vasana creeper and get disillusioned? By realising the truth and catching hold of it you shall not have the world illusion, and the three stages of waking dreaming and sound sleep stages. The waves of the worlds exist as long as the realisation of the nectar-like water-ful Chaitanya river as the Atman is not achieved. All the things of the world are not in the beginning and the end; hence they are not in the middle also; hence treat the worlds as dreams. Due to ignorance the differences in things born of ignorance like bubbles in water arise and dissolve in the ocean of knowledge. Know the river of Atman full with cool refreshing waters, bathe in it; then all the heat of the external illusion full of troubles and turmoils will vanish. The ocean of ignorance is ever flowing far and wide spreading to all nooks and corners of the world; in it the vasana wind from the beginningless times created ahamkara, egoism as the first wave. Passion, attachment etc. the causes for the interest of the mind in ever so many things are the small waves in this ocean. The whirl-wind, too much fondness is freely prevalent everywhere in the ocean moving freely by itself. There are two strong crocodiles fierce and dangerous in this ocean; they are raaga and dvesha. attachment and anger. If they catch hold of you, they will drag you deep down to the depths of patala, nether world you are now being drowned in the salt ocean of dualism no if you want to bathe and swim, bathe and swim in the ocean of the joy of the Self, very cool, calm. with waves emitting nectar'

Rama's world vanished with knowledge; you say that your world is still unvanishing. What is remaining and what is gone? what came to whom from what? Why do you fall in illusion? Be careful, be discriminate, never fall in illusion. When all the sciences of all philosophies say unanimously that the world is nothing but the Atman, what is there other than that? What is gone? Why sorrow for it? The reflection of in the Brahman as the world is only for boys and fools. The wise knowers of the Self stay always in the changeless Brahman of endless bliss. The indiscriminate person will some times be sorrowful; some times joyous all of a sudden; but the discriminate and the wise will always be joyful. His illusion for a while is nothing but the imitation of the fool. Ignorant fools are disillusioned when they see the watery ground as dry ground and vice versa thus fools take anatma as atma when Atma is covered by ignorance. With the five elements, the world is full of paramanus, minutest atoms; even to them the Atma is different from the bodies; when the bodies perish, nothing which deserves sorrow is lost. The false thing has no birth the real thing has no destruction. The only illusory things like the bodies etc have births and deaths, existence and disappearance. Due to good and sin of the past actions, the illusory bodies undergo poisonous perils like birth and death. To avoid them worship the God of all Gods and the Guru of all Gurus. Siva, Thus far, your good and sin remain. The good and bad deeds of the beings are the ropes of Siva to bind the Jivas. Till your mind become pure and cool, worship Lord Siva, whose worship and contemplation lead one to the formless Brahman. By the strength of sattwa attained by the worship of the Lord, conquer the illusive power of ignorance, have faith in the Guru and the Sastras; control the mind and the senses. Then be in samadhi even for a short time and

realise the pure Consciousness, the dark mind becomes luminous day. Without His grace, our effort and actions are in vain. His grace gives everything. But for his grace, birth in noble family strict austerities, penance, valour etc are of no avail. For the eradication of the efforts of the past actions, numerous, one must attain. His grace to make penance etc effective. But for knowledge the destroyer to the root of ignorance. His grace also is of no avail. Therefore, worship and knowledge bear fruit. Where is the Guru, who can teach about the Chit Brahman, who is beyond words, mind and intellect? Where is the student who can understand it? Where is the creeper of illusion changing to get itself ruined by sama, dama etc? When where and how all these happen under the purview of Niyati is really unthinkable. Destroy by your discrimination your illusion definitely; You Self-realisation at once. The all-powerful king even at the times of great perils can rule over the kingdom. The weak king or feels sorrow even at small losses. Good knowledge depends upon good deeds; it comes out after many births but it is evident in the Jivanmuktas by their actions. good actions also when polluted by passion cause bondage like an enemy. In the absence of passion they lead to salvation. The dispassionate good deeds of good men destroy the sins of the past births and cools down the three taapaas attachment to wife, money and sons. just as rain-water cools down the forest fire. If you are vexed with the samsara, the ocean full with whirlwinds and if you do not desire it. give up all actions and be firmly establish yourself in the Brahman, As long as the ocean is confused it is fierce; coolness and peace appear in still waters; thus as long as the mind is confused with external things it can not be peaceful. Sorrow envelops discrimination do not have it. At such times as these Prjāna like walking stick to an old man helps him. The great souls will never consider these

who are drifted away in the waves of auspicious and inauspicious joys and sorrows like pieces of straw. All the beings are immersed in the swinging pastime of joys and sorrows of six varieties of swings and are playing with time. The time lord of play in innumerable forms, innumerable times creating innumerable worlds, protecting them and finally destroying them, plays on. The Time-serpent has the beings as its eatables, on which it has no consideration, kindness or speciality it devours all equally. When the bodies of long-lived gods are its food, why speak of the short lived human bodies? Do not involve yourself in the drama of life; be a witness to it. The wise man will never feel sorry for the world transient, of many waves, quite momentary. Give up your sorrow which is inauspicious think of the most auspicious means of Self-realisation. think of the Pure Chit, the real form of the Atman. The grace of Siva falls only on the worshippers of gods, brahmins and the Gurus who take the Vedas as the highest authority and the like.

Bharadwaja :- Sir, by your grace, I am able to understand your teaching with no doubt I realise that there is no friend greater than renunciation no enemy worse than samsara. I want to hear more and more of Vasishtha; pray tell me, the essence I want of knowledge as depicted by Vasishtha in his magnum opus.

Valmiki :- Hear the great knowledge that will lead you to salvation, By hearing it, you will no more be immersed in the ocean of samsara.

Sambruti sthiti sambhuta bhedaish yo anekadha sthitah

Aekopi san namasatasmai satchidaanandamurtaye.

I salute the form of sat, chit and ananda, who though One appears as many by the differences of creation, retention and destruction. I will tell you authoritatively and briefly how the reality of Atma shines by dissolving the world in its cause. The remembrance of the past and the future, the pros and the cons of

self-enquiry makes everything plain like the fruit in the hand. Why did you forget it? The thing by the attainment of which the being will get rid of all sorrow, appears by self-enquiry, by itself in one's heart. The man after renunciation must find out the reality by means of the association of the saintly wise great Sastras and discrimination. (1-65)

128. Rama's waking up from Samadhi

Valmiki :- One must become calm, self-controlled, meditative. He must desist from actions for desired objects and the pleasures of senses by their objects, with attention, sit on a smooth seat, conquer the movements of the senses and must be uttering om, om om, till the mind becomes calm. Then for the purification of the inner mind must practise pranayama. Next he must eliminate senses from their objects slowly. Then he must find out the Atma, by which the body, the senses, the mind, the intellect, and the jiva are created and in it he must dissolve all. First one must be in the virat, next in the Atman next in the avyakruti and finally in the cause of all causes. The earthly part of the body the flesh etc must be dissolved, in the earth, the watery part the blood etc is to be dissolved in water the lustrous part in lustre the sky part in the sky must be dissolved. In the same way the senses like the nose etc must be dissolved in their causes; For the pleasure of the jiva; the subject entering the ears and dissolve the gods, present with the idea of the senses in themselves e. g. the ear-senses in the quarters the skin in lightning, the eye in the Sun, the tongue in Varuna, the life-breath in the wind, the speech in fire, the hands in the Moon, the anus in Vishnu the sex organ in Kasyapa the mind in the moon the intellect in Brahma must be dissolved. There are no things called senses. The gods exist under the pretext of senses. I tell you all this as per the Srutis, not as I like. Then he must contemplate that he is the

Virat. The lord of all lords, the form of half man and half woman, Iswara is responsible for all the beings, the cause of all beings. In the form of sacrifices and creation, he exists in the affairs of the world. In this universe the earth is double the universe; water is double the earth; the lustre is double the water; double the lustre is the wind; double the wind is the sky. The universe is filled with the elements, separate and combined. Therefore, the earth must be dissolved in water its cause; water should be dissolved in fire, the fire in the wind and the wind in the sky. Dissolve the sky in the cause of all creation the Hiranyagarbha. In that, the jivi will remain for a while; it is called lingasareera; the vasanas the subtle elements, actions; ignorance, the ten senses, mind and intellect when joined together is called lingasareera. By the dissolution of the physical body he must come out of it by the renunciation of the fondness of the universe, he must concentrate on the idea 'I am the Hiranyagarbha, the cause of all', Such one was the first four-headed Brahma. Next, the lingasareera must be dissolved in the 'avyakrita', the cause of the lingasareera and subtler than that. 'Avyakrita' or 'avyakta' is nameless and formless. Some call it Prakriti, some call it 'maya' some call it 'paramanu'; some others whose minds are disillusioned by logic call it 'avidya' or 'samsruti'. At the time of 'Pralaya', all things dissolve in it and will be dormant, in it. Till the beginning of creation, they remain in avyakta, with no mutual relationship, devoid of the enjoyment of Chit-juice and the Chit-form, in the same form as they were; they come into existence again. In the process of 'anuloma', (attribution) creations comes into existence; in the process of 'pratiloma', all dissolve in it. One must meditate upon the tureepada, the indestructible, leaving aside the three states (of Virat, Hiranyagarbha and avyakrita, or the physical, the subtle and the casual, or the waking, dreaming and sleeping soundly. The lingadeha must be

dissolved in the Pure Consciousness. By the breaking of the pot, the ghatakasa becomes the mahakasa; by dissolving the lingadeha in the Brahman one must enter the Parabrahma. It is only due to ignorance the five elements, the senses, mind buddhi vasana exist; the sole cause for lingasareera is ignorance. When it is destroyed, the bondage of lingasareera vanishes,

Bharadwaja :- "Sir, I am now rid of the bondage of lingasareera, why because, I, being the part of Chit, I entered the ocean of Chit. I am not different from it. Hence, I am paramatma, devoid of all forms. When the pot and the tumbler are broken, the sky in both joins the mahakasa; thus when ignorance vanishes, the creation of innumerable names and forms vanishes. I am now the all spread, the power of Chit and achit: I am the kutastha, the original source of all. The Vedas speak of this Kutasthatma and its Oneness. The fire thrown in the fire becomes one with the fire and is called the fire, not otherwise. If the grass or pebbles or thrown into the salt-water-sea, they become salt; if the inanimate world is thrown in Chaitanya, it becomes Chaitanya. If the salt-clod is thrown in the sea, it loses all its name and form and becomes one with the sea: water merged in water becomes water; milk joined in milk becomes milk only; ghee joined to ghee becomes ghee only; I also joining the Chaitanya become the form of Chaitanya only. I am the ever Blissful: the All-Witness, the Brahman, the all-spreading, the all peaceful, the immaculate. I am the pure Consciousness, the only, True, the actionless devoid of the senses, likes and dislikes, I am the Pure Consciousness, the Brahman, the all-cause of the world; I am full with Satyasamkalpa, devoid of the punyapapas good and sin. I am the Brahman, non-dual, imperishable, the all lustrous, and the form of all-bliss. The sadhaka must think of the Brahman, meditate upon it. His mind dissolves in the Brahman; the Atma shines; it is the form of all bliss. Hence, all sorrows disappear. There is none else other than myself: I am the only Brahman.

Valmiki :- One must give up all actions, if one does not desire the joys of the wheel of samsara and desires the oneness with the Brahman.

Bharadwaja :- I am able to understand what all you said. By your grace, my mind became calm. I have no illusion of enjoying samsara. Kindly tell me the nature of the actions of the Jnani. Does he perform the actions of pravritti or nivritti ? Does he perform any duty? Or has he no duty at all ?

Valmiki :- "He will do such acts that will harm him the least. He will not perform actions for the fulfilment of his desires, nor actions prohibited. When the jiva leaving the qualities of the mind joining the qualities of the Brahman, he becomes the all-pervading and all his senses cooled down. When one realises that he is the Brahman remains meditating upon it, he becomes a Jivanmukta. He will be completely liberated if he becomes non-subject and non-enjoyer, devoid of all upadhis and devoid of joy and sorrow. The jiva becomes liberated when he sees all beings in him and in all beings himself, with no difference. When the Jiva leaves aside all the three states and enters the tureeya, the form of bliss, he becomes liberated. The tureeya state, the state in the Paramatma, is devoid of vasanas, the seed for the three states, the sleep and beyond sushupti, the form of Chaitanya. The experience of this happiness, in the apex of Yoga and Jnana. If the mind is dissolved in the cool-waves-ocean of the nectar of the Atman, only the Atman and nothing but the Atman remains. Enjoy the bath, in the nectar of the ocean of the Atman and not in the saltish waters of dualism: for it, worship the Parameswara, the Lord of Lords, This is the essence of the path of salvation as per sage VASISHTHA. You now know clearly the yogamarga and the Jnamamarga, By contemplating on the meaning of the Sastras, by understanding the words of the spiritual teacher and by constant practice every thing can be achieved,

This is the command of the Vedas. So, give up every thing and practise to keep the mind stable.

Bharadwaja :- Sir, kindly let me know how Vasishtha made Rama attend to his daily affairs after becoming one with the Brahman to enable me to follow suit.

Valmiki :- 'Bharadwaja after Rama realised the Self, became one with the Brahman and remained ever blissful. Viswamitra said to Vasishtha thus:

Viswamitra :- Vasishtha, by your grace, you made realise the Self and be one with it and exhibited thus the glory of a true spiritual teacher.

Darsanat sparsanat sabdat krupaya sishyadehake

Janayediyah samavesam sambhavam sa hi desikah.

He is the spiritual teacher, who by his presence, touch, speech makes the student become one with the Paramatma. Rama is by nature pure-hearted, dispassionate. He desired repose in the Self and he attained it by your teaching. For the real enlightenment the student's capacity is important. If the three kinds of filth (of body, word and mind) is not destroyed how can a student be benefited by the teacher? The direct teaching which you made is the purpose of the teacher and the student, If both are pure, they will attain the four ends of life. You must wake up Sri Rama from samadhi. You are an expert in attaining, retaining the Paramapada. We are still in the worldly affairs, You know why I came here, why requested Dasaratha, remembering it kindly wake up Rama from samadhi. Kindly see that the purpose of Rama's avatara, taking birth, is fulfilled. I take him to the Siddhasrama, the hermitage of the Siddhas, where he will kill the demons, liberates Ahalya from her curse: then breaking the bow of Lord Siya, he will marry Sita: takes away the pride of Parasurama: he rules the kingdom fearless and desireless: on the pretext of forest life, he will protect those who live in the

dandaka forest, many pilgrim centres and many beings. Next on the pretext of disillusionment due to the loss of Sita, carried away by Ravana, he pretends great sorrow and attachment to Sita, kills Ravana and exhibits to the world the pitiable condition of those who are immersed in the fascinations of fair women. Next, by the boon of Indra, he brings back to life those who were killed in war. He next exhibits the purity and chastity of Sita by asking her to enter the flames of fire; he shows to the world the glory of his character, behaviour and nobility. Then taking up the reigns of Government, though being a Jivanmukta and dispassionate, and combines a jnana and karma in his deeds. Those, who see Rama, those who hear his story, teach it to others and to all his devotees, he will grant Jivanmukti, at all times and in all states; Thus, the purpose of the three worlds and myself will best be served by Rama, the Mahatma in full. All who assembled here please salute Rama. By just saluting him you will get all your desires fulfilled. One amongst you might become as great as Rama you shall all become Jivanmuktas.

Hearing the words of Viswamitra, the great Yogis, the great Siddhas, saints and others touched in reverence the dust of the holy feet of Rama. All the assembled were not satisfied with the story of Rama as they wanted to hear more and more of it. Vasaishtha said to Viswamitra:

"Viswamitra, please tell the audience whether Rama was a man or god.

Viswamitra :- All of you, please trust Rama as the God of all Gods' who churned the ocean for the sake of the world and whom all Vedas eulogise. The form of all the highest bliss is he who treats all as equal, who is Lord Vishnu. He being pleased with the devotion, sincere and sacred, bestows everything on his devotees. When he is angry, he kills all and destroys everything. He is the creator of all false things; he is the begi-

nning of the world, the father of the world the protector the
 wearer and the friend of the entire world, The dispassionate, the
 enlightened souls, who conquer the samsara by their power of
 discrimination enter him, the wide wide ocean of bliss. It is he
 who is liberated by knowledge sometimes and some times ever
 liberated being in the state of tureeya, some times the creator
 of illusion and at another place appears as bound by illusion.
 It is He who has the body full with the Vedas, It is he who is
 seen above the forest of the three qualities Shining with the six
 axilories, the soul of the Vedas he is the Paramatma, the most won-
 derful purusha, personality. He is the four-shouldered Vishnu; He
 is the four-headed Brahma and He is the Maheswara, the destro-
 yer. Though birthless, He is born due to the power of the illu-
 sion: He is the Mahatma as he has no coverage of Yoganidra
 He is ever awake. Though formless he is the form of the world,
 and wears everything, With exceptional heroism, success, with
 lustre glory, with the right study of the Sastras, keen intellect are
 imagined. Thus, like the Garutman, the best of all, he is said to
 be the Parushottama, the best of men, Lucky is Dasaratha
 because his son happens to be the paramatma, Ravana is also lucky
 because Rama thi ks of him as his enemy, possessing him here
 as Rama, the earth is lucky whereas the Heaven and the nether
 worlds are not. The milky ocean as bed Lord Vishnu lies there.
 He came down as Rama; He is the great Chidanandaghama, the
 indestructible Paramatma. The yogis only who conquered the
 senses can understand him fully. We are fit to see his former
 form and establish his superiority to all the best destroyer of sin
 the gem of the Raghu race is Rama. Hence, Oh Vasishtah make
 him attend to his affairs.

Vasishtah :- Rama this is not the time for you to take
 rest in the Chit, 'Lokaanandakaro bhava' make the world happy.
 It is not proper for a Yogi to sit in samadhi quietly as long as the

duties towards the world are not fulfilled by him. Though the pleasures of the kingdom are transient enjoy them for some time perform your duties towards gods and the people and then enter samadhi to be happy.

Finding that Rama, becoming one with the Brahman in nirvikalpasamadhi, spoke no word, by his Yogic powers Vasishtha entered through the Sushumna the heart of Rama. At once, the pranas and the mind entered the power of the prop, the seed of the pranas etc. The jiva entered all the holes of the naadis increased the power of the senses. Rama then slowly opened his eyes. Seeing Vasishtha and others, having no desire to speak to any body, devoid of the thought of doing and non-doing, awaited to hear their words. Hearing the words of Vasishtha again, Rama thinking that the words of the spiritual teacher are binding spoke to him thus attentively

Rama :- By your grace, I have no duty and no disobedience of duty, However your words are always to be obeyed.

Vedaagana Puraaneshu smrutishwapi mahaamune

Guruvakyam vidhih prokto nishedhaswadviparyayah

The Vedas, the Agamas, the Puranas and the smritis also proclaim that the word of the Guru is duty (vidhi) as in duty bound one must implicitly obey the command of the teacher; its disobedience is strict prohibition (nishedha)

Saying so, he saluted at the holy feet of Vasishtha and said to the audience thus; May you all be happy. Hear this definitely cent per cent correct statement Aatmajnaanaat param naasti. gurorapicha tadvidah there is absolutely nothing greater than Self-knowledge and none greater than the Guru, its knower.

The Siddhas etc :- All of us who came here are full with the idea of the Atman by your grace in our hearts. By the conversation of you and Vasishtha it became cock-sure. May you

be happy. Rama, we salute you. Taking leave of you and Sri Vasishtha, we go back to our respective places.

Valmiki :- They went away praising Lord Rama, Rain of flowers was showered upon Sri Rama. Thus I told you the whole story of Sri Rama. Following it. Bharadwaja, be happy. This is the spiritual enlightenment of Sri Rama, in the form of words the peculiar garland of gems. This the galaxy of great poets and the multitudes of yogis is the object of praise, worship and follow. This gives the path of high salvation by the grace of the great Guru. One who hears regularly every day this conversation of Rama and Vasishtha will be rid of all sins and become one with the Brahma, (1-111)



